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# THOUGHTS ON THEISM

WITH

SUGGESTIONS

TOWARDS

A PUBLIC RELIGIOUS SERVICE

IN

HARMONY

WITH

MODERN SCIENCE AND PHILOSOPHY.

*NINTH THOUSAND.*

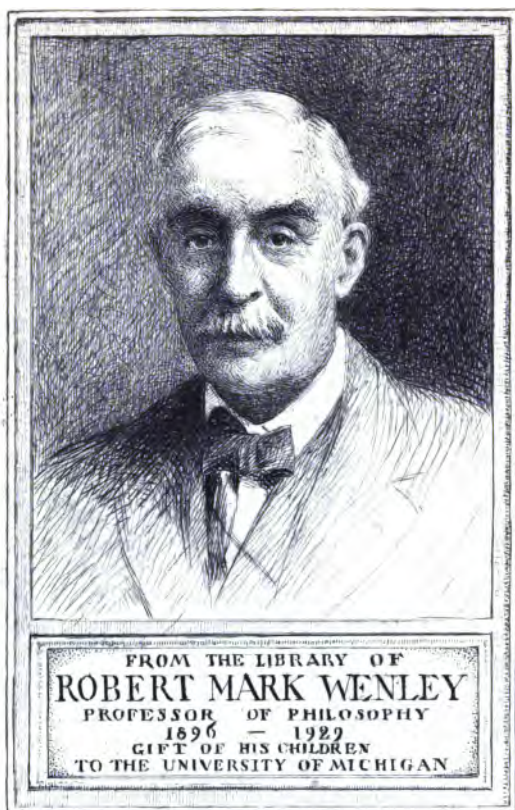
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1882.

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May 1 1882

# THOUGHTS ON THEISM,

ETC.

HEAVEN AND EARTH ARE FULL OF THY GLORY.

CONSIDER THE LILIES OF THE FIELD HOW THEY GROW ; THEY  
TOIL NOT, NEITHER DO THEY SPIN.

A NEW COMMANDMENT I GIVE UNTO YOU ; THAT YE LOVE  
ONE ANOTHER.

# THOUGHTS ON THEISM

WITH

SUGGESTIONS

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1882

*"Great thoughts are heaving on the world's wide  
breast ;  
The Time is labouring with a mighty birth ;  
The old ideas fall !  
Men wander up and down in wild unrest ;  
A sense of change preparing for the Earth  
Broods over all."*

DR. CHARLES MACKAY.

## P R E F A C E.

SINCE the publication of even the last edition of this pamphlet events occurring in the theological and religious world have steadily tended to bear out the contention which runs through the succeeding pages ; namely, that the minds of the thoughtful amongst us are awakening to the necessity for a re-construction of the basis of religious faith. It is the aim of this pamphlet to show that, amidst the overthrow of once stable opinions, there yet remains a foundation on which a reasonable system of religion and worship, logical enough to satisfy the inquiring mind, may be firmly settled. It seems perfectly clear that, in a few years, no really intelligent person will tacitly accept as correct the dogmas of any church, whether they are founded on the Bible, or are what the clergy in general would style "merely human" in their origin. We have recently seen with what dire success a Scottish Free Church Professor has striven to study the Bible on philological and scientific methods. One thing, however, appears certain, that the culture of the age is quickly leaving the theological systems which served former generations, simply because the education of their generations did not place them on a basis admitting of inevitable theological growth. Now, the position of teachers and taught may be said to be reversed. The latter are often ahead of the pulpit. While the Archbishop of Canterbury is employing himself on issuing a special form of prayer for fine weather, intelligent persons will turn to the meteor-

logical charts and predictions supplied in the newspapers. In times of cholera and typhoid fever we cleanse our drains, and look to our water supply. These facts are signs not to be despised, or passed lightly by. They indicate that we are drifting—whither, in all things, we may not exactly know. If, however, by excluding Optimism on the one hand, and Pessimism on the other, as two obvious errors, and by taking the world at its manifest worth, there is ample evidence remaining that something short of Agnosticism is possible for the educated mind,—or that there still may exist a faith and a religion compatible with true philosophy and modern science, and through which man may express his sense of gratitude for what he is, and what he may become ; then the object of this pamphlet will have been fully achieved. It is in the hope that its teaching may be of service in showing how a satisfying religion can co-exist with science the most advanced, that this new edition is now offered to the public.

*October, 1882.*

## PREFACE TO THE PEOPLE'S EDITION.

The issue of this pamphlet has already reached a Seventh Thousand. It has been suggested by some of its readers that a still larger circulation might be obtained, if a People's Edition were printed at a merely nominal price. Accordingly, in the hope that a wider publicity may thus be gained for the views herein presented, this People's Edition is now offered to the public.

We believe that a more rational theology, and an improved religious service, are greatly needed. We require a Church as wide as the wants of humanity, as catholic as the first and great commandment. Towards this end, in common with many thoughtful and earnest men, we work and wait.

“ Let knowledge grow from more to more,  
But more of reverence in us dwell ;  
That mind and soul according well,  
May make one music.”

LONDON, *16th October, 1880.*

LONDON :  
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## BRIEF SUMMARY OF CONTENTS.

Signs of Progress in Anglican, Roman, and other Churches.

Our belief in Deity, its basis and limitations.

The Religious Nature of Man.

Universality of Law.

Extravagancies of the present Religious Symbolism.

The essential elements of Universal Worship,

Aspiration, not Supplication.

Ideal of a National Church.

Neither Atheism nor Calvinism.

Hints to Professional Teachers.

Proposed Religious Service for a New Catholic Church.



*Neither Calvinism, nor Presbyterianism, nor Thirty-nine Articles, nor High Churchism, nor Low Churchism, nor any existing organization can be the Church of the future.*—NORMAN MACLEOD, D.D.

IN asking the attention of thoughtful members of our various religious bodies to the suggestions with which the latter portion of this pamphlet is occupied, a few remarks upon the condition of religious feeling and speculative philosophy at the present time may be made by way of introduction.

The religious world—especially in England, Germany, and America—is in our day sadly out of harmony with modern thought, and the air is heavy with coming changes. Not yet, however, has the tempest actually burst upon us in its fury, although the dark thunder-clouds are visible above the horizon, and the deep and dull mutterings of disagreement may be heard. Doubt, schism, and thoughts of secession rankle and spread in the churches. Should we conclude that the unrest and dissatisfaction which so generally prevail are things of evil omen? Or should we not rather believe that they are the harbingers of a new and grander development of intellectual, moral, and religious thought and life, pointing to a second Reformation that is approaching, when all Truth will be gladly hailed, and every earnest seeker after the Beautiful and the Good will receive a genial look and friendly welcome? After the storm shall have cleared the murky atmosphere, when the gloomy and grosser superstitions have been dispersed, our spirits will be more free, and we shall rejoice in the renewed brightness of a serener sky. The present religious crisis cannot be stifled or stultified, or made to



roll by without leaving permanent traces of advancement. There will come new teachers, who will lead religion forward to greater heights than any yet attained.

1. When Science modestly speaks within her own domain, and when she can be made to repeat her demonstrations and deductions at our option, it avails little that ignorant religious enthusiasts should censure her truth-loving votaries and scream out "Scientific Infidelity!" Proud churches once virulently denounced the British Association for the Advancement of Science. Hard words, however, break no bones. The world moves, and the ocean rolls, and the stars change position in the bosom of infinitude—space boundless, indivisible, and eternal, as if no anathema had ever been pronounced against science. What would be thought to-day of a physician who should affirm that human blood does not circulate? and should we think more favourably of an astronomer who would tell us that the earth does not go round the sun? or, of a benighted and lagging-behind Jew who could repeat the story of a six-day creation? Religious visionaries need no longer pooh-pooh the unanswerable from pulpits and platforms or perform pilgrimages to Knock, to Lourdes, or Pontigny. The golden days of superstition in England are passing away. Old prejudices are breaking up. Science is in the ascendant. Theologians are being swept from many old moorings by the rising tide of knowledge. "Science," it has been well said, "has penetrated everywhere—into the home, the college lecture-room, the board school, and even into the pulpit. Its results are in every one's hands, its methods are consciously or unconsciously followed by every mind. In every kind of study its influence has made itself felt; the moral philosopher, the editor of a classical poet, the historian, the biblical critic, are forced to adopt and to follow the rules of evidence of which the history of science has proved the universal necessity. The idea which may be said to underlie the very conception of science, the idea of law, is now familiar to every one who has the rudiments of education. Science has transformed not only the material aspect of life, but the whole mental attitude of mankind." The sooner all statements conflicting with scientific truths—

however sincerely they may be advanced by any number of persons—are withdrawn, the better.

It is now, on all hands, very generally conceded that the Cosmogony of Genesis and the sciences of Astronomy and Geology are in some important respects at variance ; and to represent statements of that book on these points as divine and infallible is delusive and obstructive. This, until recently, was denied and repudiated by both the Roman Catholic and the Protestant Churches. But science is no respecter of persons and false systems. Science tells of the manifold wondrous works of God. Science is benign and refreshing to man ; kind to all ; good and useful as the warmth and sunshine and showers. Many of our religious teachers are in a nervous flutter to-day. They are puzzled and perplexed, live in mystic weakness, and retreat from the active and busy world into shady dreariness. They keep sending off fog-signals telling of their darkness, doubts, and difficulties. We advise them to make confession of their troubles to thoughtful scientific men ; and light, more light—brilliant, soft, and beautiful as the new and true Electric Light will be shed upon some of their numerous anxieties, disputations, and uncertainties. It is plain that if Religion is to hold a place in the world, it must not be contradictory to true philosophy and science. The “scientific imagination” will not in the future consent to be damped-down by anathemas or bold dogmatic utterances. Encroachments are surely and extensively being made upon the outlying region of Probability.

It is well known—nay, it is commonplace talk at our tables—that Heresy abounds at many important centres of learning, that both clerical *status* and clerical influence are on the wane in England, and that, except in men of inferior ability, there is a growing disinclination at our Universities and Colleges to take holy orders. We have recently been told by an able writer, that, “The greatest pains taken to raise new crops of preachers in ecclesiastical forcing houses have but imperfect results.” Many historical subjects have

lost very much of their wonted interest and charm. The Book of Nature is more and more seen and felt by the people to be the Book of books—the larger volume—and many anxious faces are pleasantly turned toward science as unto the land of future hope and greater promise :—

“ The Book most read is Nature’s,  
 There simple facts appear ;  
 And tho’ she change her features,  
 Her dictates still are clear.”

The reluctance to which we have referred will probably rather increase than diminish, unless the popular theology is speedily recast, and our religious opinions are re-formed and modified into agreement with accepted science and philosophy.

In contrast to this, it is cheerfully admitted that the concessions which are being made by many religious bodies point hopefully to a better understanding and a closer union among our more careful and matured thinkers. The orthodoxy of the last generation is not the orthodoxy of to-day. Indeed, so rapid are the fluctuations of thought on questions of Christian Doctrine, that it is hard to determine who keep, and who keep not, the true ecclesiastical Faith, “ whole and undefiled.” Once it was considered dangerous to interfere with men’s belief in the doctrine of Eternal Torment ; now it is the less appalling conception of Future Punishment, finite in duration, that finds respectable defenders. Once clerical thinkers were chary of ventilating doubts on the Atonement ; now there are many theories of Atonement, advocated too, not without, but within the pale of orthodoxy, all characterized by important deviations from the old scheme of Vicarious Satisfaction, and Substitutionary Redemption. Once the professional teacher of Religion, who should have whispered a doubt concerning the Plenary Inspiration of Scripture, would have been deemed not only bold, but audacious, and would, in all probability, have lost something far more substantial than caste with his sect or party. Now

theologians calmly discuss the nature and extent of Inspiration, and detect "human elements" in the Bible, while a Bishop finds flaws in the genealogies of the Pentateuch, and disputes the asserted number of the ancient Hebrews at the Exodus. And if we turn to the Church of Rome, there, too, we notice signs of involuntary homage to freedom—for even the most Ultramontane Catholics appear desirous to convince us that the rights of Conscience and Individuality in religion are fully recognized within their communion; that they court free discussion, demand a fair field and no favour, and strive to feel that they are abreast of the time in which we live.

Other agencies, likewise, than those which are directly intellectual, are tending silently, yet powerfully, to soften theological asperity, and to make men, in their spirit and daily bearing, less hard, less severely angular, less thorny—in a word, less repellent towards one another, than they consistently might be, according to their professed creeds. There are irresistible social influences at work in society, the effect of which is to make the most conflicting elements—from the profound and devoted Roman Catholic on the one hand, to the cultivated and devout Theist on the other—not unfrequently to meet and blend in harmony, "like kindred drops that mingle into one." In England neither dissenting Christian nor Jew has much reason to complain of civil disabilities. This absence of grievance, this social equality, and especially the informal and incessant intercourse, public and private, occurring every day between man and man, promote that mutual understanding of each other's position and principles, which is so fatal to that sectarian bitterness which is fostered by rivalry, distrust, and isolation. Such are some of the gratifying features of a freer intercourse amongst our diverging religious organizations.

2. It may be safely affirmed, that Theology, Religion, and Science, are now perceived and acknowledged, more clearly and fully than they ever were before, to be the normal products of the human mind—systems which are in unison, parts of one grand harmony—each having its true and appropriate

place, and all exerting a stimulating, educating, and elevating influence on mankind. If we may judge from many signs of our generation, we cannot but indulge the hope, that, in the not distant future, Religion and Science—rivals no longer, but sisters—will forget their ancient mistrust and animosity, and shed conjointly upon humanity an influence so genial, that the understanding will be enriched and mellowed by the heart, and the heart will be nurtured and regulated by the understanding. Even the Atheistic-Secularist is by the clearer light of modern science changing his position of careless neutrality, and is at work correcting his circular reasoning. This disquieted school of the unattached, with its levelling tactics and chaotic tendencies, contributing little better than a “may-be” to the solution of almost every proposition that can be offered, and so seldom accompanied by the soft graces of humility, nowhere stirs humanity into a glow. “Mere negation,” Lord Macaulay tells us, “has never disturbed the peace of the world. It furnishes no motive for action. It inspires no enthusiasm. It has no missionaries, no crusaders, no martyrs.” We have brought together at the end of this pamphlet a number of extracts tending to show that the most advanced thought of our time is on the side of Theology and Religion.

3. An active, earnest, and persistent endeavour after an enlarged freedom is a chief and welcome characteristic of our time.

Free inquiry ; free speech ; a free press, exposing and keeping in check fanaticism ; a free telegraph, hourly flashing to distant lands intelligence of important events transpiring in the more enlightened parts of the world ; a free ocean, with the safe and speedy steamship distributing her cargo of untold blessings, and adding thereby to the common stock of wealth and happiness ; the still faster railway carriage, bringing distant races into closer contact, and enabling them to read divine pencillings similar to their own in the faces of others ; such influences as these help to mould our thoughts

and lives into better and nobler forms.\* The onward and upward movement of the human race is, like movements of the hydraulic press, slowly but surely proceeding ; and the more complete development, by sound culture, must tend to make humanity a glorious thing in the world. Could the Eternal-Infinite One be imaged in any finite work, we might, in figurative and poetical language, exclaim that Man is, indeed, a noble although a mysterious mirror of the Deity ; and, with all his limitations and imperfections, he yet illustrates, on a scale incomparably higher than any other being on our planet, the ennobling principles of Intelligence and Love. Man reflects more of the Divine than any other being that we know.

4. The consciousness of Infinitude, of the Boundless-One, the All-embracing Uncreate, which cannot be conceived as beginning or ending, may be said to be God's intuitional and elementary gift or revelation of Himself to Man. All the visible objects and invisible agencies of Nature, however vast and varied, exist and move and act in that Eternal Sphere. Each of these is finite *per se* ; and all of them are limited in magnitude, in number, and in power.

" Had there e'er been nought, nought still had been ;" and " Everything that happens has a Cause." No part of the Universe ever sprang into existence by virtue of its own energy, force, or power. The world reverberates with fully accented affirmations that God is, that He is first, and that He rules for ever. The Formless Infinite, the Indivisible One changes not position, and is without part or passion. What, then, it may be asked, is our conception of this

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\* We were in Switzerland with an American friend when the railway was being constructed on the banks of Lake Geneva, and which now goes all the way from Amsterdam to Rome. We asked him what he thought its effect would be upon the stagnant mind of the Roman Catholic peasantry along its route. He answered, " I put that question to a Roman Catholic priest," and let our readers mark the reply of this representative of the once arch-enemy of science and the neglecter of human cleanliness—" *Sir, it is the road to hell !* " Roman Catholics must be told to sharpen and push forward their common-sense, improve their manners and methods, and move on, or they will assuredly have to move off.

indestructible element of thought, which is devoid of form and time? We reverently answer:—That which Is, and is a pure Being, Ens, or Entity, of which degree is unthinkable. It is not manifold or plural and of time; but simple or singular and eternal. It is always infinite, never indefinite, not more nor less, not better nor worse. This view clears the ground and prepares the way for a better understanding of Theism; and it excludes every form of Atheism, Anthropomorphism, Pantheism, and Polytheism.

We believe—nor are we singular in the belief—that there is in man the abiding consciousness of an ever-present Deity; Whom—it has of old been, perhaps, correctly said—we do not “*know*,” and of Whom, as a Being with attributes, faculties, or qualities, we humbly confess that we have no mental image or picture. This seems to be the ground-work of a true theology. Here, we think, a well-marked line may be usefully drawn. Infinitude is not an inference; but, rather, to the studious and meditative mind a necessary truth; the most stupendous fact that we realize in thought. Sometimes it has been called an *à priori* or intuitive truth; or an immediate fact of intellectual consciousness. In contrast to this, however, it may here be correctly and advantageously urged, that an *infinite* energy, knowledge, goodness, and will (if such there be), are not at all realizable by human apprehension. Any one of these is altogether incomprehensible and unrepresentable. All affirmations about the actuality of such existences are, we think, inconsiderate and unwise. They are ideas arbitrary and fanciful, “the jargon o’ the schools,” a cloud of words, the foolish guess-work of a too active and fertile imagination. These prolonged and prevailing errors—lingering shadows of thought—make men weary and sad at heart; they are to us meaningless, “stale, flat, and unprofitable.”

The infinite, we may now remark, cannot be thought of as forming part of anything which is finite; nor can the finite be transposed into the infinite by any mental process or effort of the mind. They are distinct and dissimilar.

There is no ratio of likeness. No binding links can make them one. There is nothing common to both except the fact of existence. Infinitude—the Unconditioned One—is never known as possessing faculties, properties, and qualities. The Finite—the Conditioned Many—are in their grand variety always and only known by quantitative and qualitative distinctions. Although there is analogy between all things in the universe, there is none between the infinite and the finite, eternity and time. A broad and deep curtain of darkest shade hangs between the intellect of man and any supposed, vainly assumed, faculties and other attributes of God. The properties and qualities which adequately flow in the streamlet of our thoughts are always finite and limited, and these only are distinctly representable. No human eye has seen, no imagination has painted, no judgment has comprehended the Uncreate.

“What Thou art surpasses me to know.”

“How Thou art, and seemest to Thine own being,  
I can never know, any more than I can assume Thy nature.”

“To think that God is as we can think Him to be is blasphemy.”

Not *What* Thou art, or *How* Thou art, but *That* Thou art, is wisdom.

This conclusion, so important in the discussion of theology, is maintained by the diligent scholar and eminent metaphysician of our century in the following well known passage, which might be emphasized, and should always be kept steadily in view:—“The infinite God cannot by us, in the present limitation of our faculties, be comprehended or conceived. A Deity understood, would be no Deity at all; and it is blasphemy to say that God only is as we are able to think Him to be. We know God according to the finitude of our faculties; but we believe much that we are incompetent properly to know. The infinite, the infinite God, is what, to use the words of Pascal, is infinitely inconceivable. Faith—Belief—is the organ by which we apprehend what is beyond our knowledge. In this, all Divines



and Philosophers, worthy of the name, are found to coincide ; and the few who assert to man a knowledge of the infinite, do this on the daring, the extravagant, the paradoxical supposition, either that Human Reason is identical with the Divine, or that Man and the Absolute are one."

We, therefore, assume that the Eternal-Infinite One, by and in whom we live and move, is not a Person with human faculties and qualities indefinitely enlarged and improved. As to three distinct and dissimilar Infinite Entities—a triple or triad Deity—that is a conception which is altogether inadmissible. Indeed, we may reaffirm that any infinite quality, property, or faculty, which might be conjectured, is the veriest phantom of the imagination, and cannot, as such, be realized by human thought. Such powers and qualities are always things of degree, may be thought of as more or less, and exist in man. *Symbolically*, then, but symbolically only, God may be regarded as our Heavenly Father and Mother, who is most wise, and good, and affectionate. *Figuratively*, but as a figure of speech merely, He may be said to be the Sun of Righteousness, and the Rock of Ages. Should He, however, be Infinite and Absolute, as it is often said, He cannot be informed, and does not require to be instigated, importuned, or, sometimes, with deplorable presumption and irreverence—actually told what to do ! We think that the purity and sublimity of worship are tainted and enfeebled by men making the Creator in their own image ; by giving Him a Will like unto a Human Will ; considering Him to be an Impersonal Force, or a Personal Energy, or some sort of a Spiritual Personality, a *man-like* God—subject to human affections, passions, and motives—and who may be influenced by entreaty, gifts, and flattery. This error is yet rampant even in so-called advanced and self-styled reformed churches. All forms of Anthropomorphism are but the creation of a wild and wandering imagination, pervading all the ancient and many modern manifestations of religious thought.\*

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\* An Anthropomorphic God cannot be conceived as an Infinite God. Personality and Infinity are terms expressive of ideas which are mutually incompatible. The pseud-idea "Infinite Person" is neither more nor less unthinkable than the

The above view is well expressed in the following passage, which we have pleasure in quoting from the *Inquirer* of 14th August, 1880 :—

“There is intense earnestness with which the endeavour is being made to attach an intelligible, rational, scientific meaning to the term God—a meaning that reason may sanction, science approve, and the heart find to be a sufficient basis for its trust. This seems to be the first great aim of the most thoughtful minds of our time. The God of the old traditional theology can no longer be accepted. The knowledge of the world has gone beyond this partial anthropomorphic conception. Reason and science alike compel us to reject it as unworthy and false. A truer basis of the world’s religious faith has to be found than that which the old creeds and theologies supplied. The idea of an artificer God outside of nature, and working on it from without, is a notion of the past. Such an idea is at variance with the teachings of science, and with all the later knowledge of our day. The anthropomorphism, too, connected with the idea of a personal God has also to be abandoned. Much that is contained in the Scriptures, especially the Old Testament, will have to be passed by as suited only to the barbarism and infancy of our race. The fundamentals of theology will have to be readjusted on the basis which our knowledge supplies, and the great task before us all is this work of readjustment.”

But, although the Object of the Religious Emotions is veiled in mystic shadows impenetrable to the gaze of the acutest intellect, we hold that there is in man an intuition, a sentiment, or an *a priori* form, or condition of thought, which prompts to a belief in the existence of a Deity, and this belief appears to be ineradicably rooted in the native substance and structure of the human mind. May we ask the question:—Are we not often certain of the Existence of a Cause, believing that it *is*, and perceiving what it is Adequate to Produce, without knowing what it is in itself? \*

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pseud-idea “Circular Triangle.” Thus from every point of view the doctrine of a quasi-human God appears equally unsatisfactory to the scientific thinker.

JOHN FISKE, M.A.

\* What the Substance or Essence of that Being, which is self-existent, or necessarily-existing, is we have no idea, neither is it at all possible for us to comprehend it. That there *is* such a Being actually existing without us, we are sure (as I have already shown) by strict and undeniable demonstration. Also *what* it

Although the "I AM THAT I AM" cannot be comprehended by us, having no likeness to anything in the heavens above or on the earth beneath, may we not reasonably *believe* that He Is—that He is, in our imaginary flight and ideal treatment, unthinkably grand in His Being, existing, we may suppose, in His own uncreated light, more majestic than motion, more wise than conceivable wisdom, more loving than any imaginable love? We acknowledge that He can only be imperfectly represented, if represented at all, in thought and speech by finite symbols, of which the purest and best that we know are Truth, Wisdom, Love, Spirit.

Should we not regard it as an unworthy conception, a vulgar estimate of Deity, to think of Him as a being like unto His handy-work? And should it be thought complimentary to affirm that He is mighty, wise, and good, with the prefix "ALL" to each of these human conditions, as if the circle of difficulties were thereby squared? It may be considered certain that every street and square of London, and every page of the two organic kingdoms, flatly contradict such a misuse of terms, such an over-charged and misleading hypothesis. Vainly striving for "human attributes magnified to infinity," has been the prolific cause of a countless waste of time, confusion and contradiction of thought, thousands of useless volumes, much angry and profitless debate. Must a Cause be like its Effect? Because the Deity made a flower, must He be like a flower? Because He made a fish, or bird, must He be like a fish, or bird? And because He made the mind of man, must He, therefore, in any sense whatever, be like a human mind? This is the "blasphemy" so properly

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is *not*; that the material world is *not* it, as modern Atheists would have it; has been already demonstrated. But *what* it *is*, I mean as to its Substance and Essence; this we are infinitely unable to comprehend. Yet this does not in the least diminish the certainty of the demonstration of its existence. For 'tis one thing to know certainly that a Being Exists; and another, to know *what* the Essence of that Being is. And the one may be capable of the strictest demonstration, when the other is absolutely beyond the reach of all our faculties to understand.

SAMUEL CLARKE, D.D.

complained of, which should be carefully watched and avoided in our Theological Seminaries and Churches. Upon this prevalent error, Professor Tyndall, aided by the clear light of science, and with the soul of deep reverence, remarks:—"When I attempt to give the Power which I see manifested in the Universe an objective form, personal or otherwise, it slips away from me, declining all intellectual manipulation. I dare not, save poetically, use the pronoun 'He' regarding it; I dare not call it a 'Mind'; I refuse to call it even a 'Cause' (?). Its mystery overshadows me; but it remains a mystery, while the objective frames which my neighbours try to make it fit, simply distort and desecrate it." But, surely if we are entitled to believe in a Deity, and are able to affirm that He *is*, although we do not know *what* He is or *how* He exists, and if the effects, which are the expression or manifestation of God—the world itself—may be correctly held to be that which it has been called, "a thing of time," "a manufactured article," not only created but also sustained by Him, this may be considered an ample belief for a truly devout mind, although the essence, nature, or substance of Deity is altogether unknown, and is probably, for ever, unknowable.

This view is so fundamentally important, affecting, as it does, the whole question of man's relation to the Great Unseen, and in particular to every conception of worship, that a few extracts from what has been written upon the subject by leading thinkers, mostly of our own time, may be considered both interesting and pertinent:—

"How far, and in what way, our fundamental, intellectual, and moral conceptions are rationally predicable of an Infinite Being, is the unsolved problem of metaphysics."

"MIND."

"At last our greatest thinkers are beginning to perceive the utter impossibility of learning anything about the nature of God."

"THE LANGHAM MAGAZINE."

"Among the unknowable things, the first we recognize is the nature or attributes of the First Cause."

HARRIET MARTINEAU.

"Any attribute may represent the character of God to man, for we know nothing whatever of His real attributes, and cannot even conceive Him as endowed with attributes."

"FORTNIGHTLY REVIEW."

"I cannot define, or explain, or understand God's nature, essence, or mode of being."

Rev. R. RODOLPH SUFFIELD.

"In those things which concern God, it is great knowledge to confess our ignorance."

CYRIL OF JERUSALEM.

"Job had the true temper towards this Power when he buried his forehead in the dust, and exclaimed, 'God is past finding out.' Whichever way we look, we come athwart a Power of which we know nothing."

"THE INQUIRER."

"The mind seeks in vain to embrace the infinite in a positive image, but is constrained to believe, when its efforts fail, that there is a something to which no limit can be put."

Dr. McCOSH.

"Take up any of the works of the old theologians, and you find that they talked as if they knew everything about God; as though it were not only an 'open secret,' but no secret at all. They understood God better than they knew their next-door neighbour."

Rev. M. J. SAVAGE, Boston, U.S.

"The license of affirmation about God and His proceedings, in which the religious world indulge, is more and more met by the demand for verification."

MATTHEW ARNOLD.

"May we not therefore rightly refrain from assigning to the Ultimate Cause any attributes whatever, on the ground that such attributes, derived as they must be from our own natures, are not elevations but degradations?"

HERBERT SPENCER.

"What, then, is the conclusion I come to? It is a conclusion which may, to some extent, startle you, yet one to which I have been coming for many years, and towards which the whole of my thought and study has seemed to converge. And if what I am about to state to you is true, it forms the point of difference between theology and other sciences. I believe that, in regard to theology proper, we know very little, and never shall know much more. The being of God entirely overtops, and surrounds, and overwhelms, and floods, and drowns our faculties."

REV. CHARLES BEARD.

"An artist of fine taste, exuberant imagination, and high culture, resolved to send to the International Exhibition, held in London in 1851, a work in marble to represent—God is Love. He toiled anxiously and patiently with pencil for many weeks. He experienced little trouble in giving adequate expression to an emotion which flowed so fully in himself, and which glowed so warmly in those around him. Then, however, came difficulty—insurmountable difficulty! When endeavouring to make a sketch picture of the Deity, he properly refused to draw the figure of a fine old gentleman, with long curling hair, and a river of a beard, as Roman Catholic artists have often done in their pictures. But, finally,—the crayon dropped from his hand! . . . Let the turbulent rhetorician and the 'heated pulpiteer' pause and wonder, stand uncovered, and with bated breath be solemnly silent about the nature of Deity."

THEIST.

"How it may be with God in His own essence, I dare not presume to think. He is the high and holy One who inhabiteth eternity; and if you will say of him those awful and mysterious things, that flow from the conception of infinitude,—that in Him there is no succession, no transition, no emotion,—that He never comes and goes, is neither here nor there,—that He is the Stationary Now, abiding still, with nothing past, and nothing future;—I hold my peace, and breathe no word against you."

REV. PRINCIPAL MARTINEAU.

"Our soundest knowledge is to know that we know Him not as indeed He is, neither can know Him: and our safest eloquence concerning Him is our silence, when we confess without confession that His glory is inexplicable, His greatness above our capacity and reach."

RICHARD HOOKER.

"The philosopher sees, indeed, that God governs His creation by rules and mechanical laws, and that the soul governs the body in a similar manner: he may even know what these rules and mechanical laws are; but to know the nature of that Infinite Being, from whom as from their fountain, all things in the world derive their existence and subsistence—to know, I say, the nature of that Supreme Intelligence with its infinite arcana—this is an attainment beyond the sphere of his limited capacity."

EMANUEL SWEDENBORG.

"Man recognizes in man the yearning for a power outside his individual self which he may venerate, a love for the author of his chief good, the need for sympathy with something greater than himself. . . . It is not the emotional elements of Religion which fail us. For these, with the growing goodness of mankind, are gaining in purity and strength. We need to-day, not the faculty of worship (that is ever fresh in the heart), but a clearer vision of the power we should worship."

FREDERIC HARRISON.

"It seems, then, there is a consensus among all competent persons, who have ever thought deeply on the subject, that the real nature of that Power which underlies all existing things is absolutely unknown to man. And it is allowable, therefore, in the last resort, to fall back upon Spinoza's word, 'sub-stance;' and to accept—if charity so require—as the common basis for theological reunion the Agnostic formula, Something Is."

REV. CANON CURTEIS.

"I am that which is, that which was, and that which will be:—No one hath lifted my veil."

"THE SANCTUARY OF SAIS."

5. Proceeding to the consideration of the mental world, we would say that Mind is itself. What thinks exists. Man cannot believe that he himself does not exist. Human Personality and Identity, with the unmistakable intuitions of Here and There, This and That, Now and Then, Self and Not-Self—each standing clearly apart and independently of the other—seem not to be within the possibility of unbelief. (Did any one with a healthy mind ever mistake Not-Self for Self?) Man is, *and* he thinks. Self *plus* state, Self *plus* objects, are formal necessities of thought, they are prior to reasoning,

require to be assumed, and are superior to any proof. The conscious subject, and the consciousness of objects, are two well grounded certitudes of belief ; they are true in philosophy, safe in practice, trustworthy, and reliable as the solid granite rock itself. "We are immediately conscious in perception," observes Sir William Hamilton, "of an ego and a non-ego, known together, and known in contrast to each other. This is the fact of the Duality of Consciousness. It is clear and manifest. When I concentrate my attention in the simplest act of perception, I return from my observations with the most irresistible conviction of two facts, or rather two branches of the same fact :—that I am—and that something different from me exists. In this act, I am conscious of myself as the perceiving subject, and of an external reality as the object perceived ; and I am conscious of both existences in the same indivisible moment of intuition." Mr. J. S. Mill insists upon a similar distinction. "All language," he says, "recognizes a distinction between myself, the Ego, and a world, either material or spiritual, or both, external to me, but of which I can, in some mode or measure, take cognizance." To the same effect a recent and discriminating Reviewer felicitously writes, "We have the same knowledge that the outward world exists for us an independent thing, essentially apart from sensation, as we have that we exist ourselves ; these two convictions are intuitive, and must be assumed if speculation is not to run into mere extravagancies ; and we shall find if we act otherwise, that thought on the subject is without a basis. The reasoning which resolves things into objects of perception for us will also resolve our own being into a mere entity of perception ; and this absurdity, we think, shows that we must start in Metaphysical inquiries with postulates absolutely incompatible with Berkeley's subtle and ingenious theory."\*

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\* In a work recently published, entitled "The Philosophy of Kant," by Professor Edward Caird, we read :—"So long as he [Berkeley] is arguing that the mind can apprehend nothing but ideas, and that an object which is not an idea is an absurdity, he is irresistible ; because we suppose him to be maintaining only the self-evident proposition that consciousness cannot get out of itself." This statement seems to involve a fallacy. Why should any one think that he cannot have an idea of himself, and another idea of an object existing outside of himself, say, a billiard-ball, a statue, or the moon? And why should consciousness require to "get out of itself" in order that any of these should be per-



We also venture to submit that these mainstays of philosophic thinking,—the definite, the indefinite, and the infinite on the one hand ; and time, duration, and eternity on the other,—are true finger-posts and stepping-stones in conducting the Senses, the Understanding, and the Pure Reason to absolute conclusions in Philosophy, Religion, and Theology. The mind's perception of Succession and its laws of Causality and Inference, which imperatively demand that every Effect, or thing which begins to be, necessarily requires a sufficient Cause, are as binding in Reason and absolutely safe for Belief, as that twice two are four ; neither more nor less. Does the universe that is known by us not admit of an antecedent ? Do any of the sixty-three simple or elementary substances afford evidence that they necessarily exist ? Take a *molecule* of sand, split it into its chemical constituents, oxygen and silicon, and do either of these two kinds of *atoms* suggest the faintest hint of their having eternal or necessary existence ? Nay, the entire globe on which we are, with its origin in the far-distant past of incalculable millions of years, presents to many eminent Chemists and Geologists not a feature of independent existence ; and the two organic kingdoms—the Vegetable and the Animal—are assuredly not self-originated and self-sustained.

Professor Flint in his recent work on Theism writes :—

“Should we seek, then, after what is eternal ? Science tells us that it is not the earth, nor anything which it contains ; not the sea, nor the living things within it ; not the moving air, not the sun, nor the moon, nor the stars. These things when interrogated all tell us

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ceived ? Do they exist because we think of them, or do we think of them because they exist ? Does the ear, for instance, make the wave-like motions of air ? Or the eye the wave-like movements of light, which speed along, it is said, at 186,000 miles in a second *before* they enter it ? Although no one can leap out of his own skin or away from his shadow, do not men with sound Common-Sense correctly believe that they may, and often do, leap from and to those of their neighbours ? We are assured by Geologists, that our earth existed many millions of years *prior to man*. Must we then conclude that this science is a fiction, and must be cancelled in order that Idealism should prevail ? In fact, the whole doctrine of evolution is deprived of its foundation, unless we believe that the energy of nature exists outside of, and independent of, the consciousness of the mind of man.

to look above and beyond them, for although they may have begun to be in times far remote, yet it was within times to which the thoughts of finite beings can reach back."

Professor Ramsay as President of the British Association, in his address delivered in August 1880, remarked :—

"If the nebular hypothesis of astronomers be true (and I know of no reason why it should be doubted), the earth was at one time in a purely gaseous state, and afterwards in a fluid condition, attended by intense heat. By and by, consolidation, due to partial cooling, took place on the surface, and as radiation of heat went on, the outer shell thickened. Radiation still going on, the interior fluid matter decreased in bulk, and, by force of gravitation, the outer shell being drawn towards the interior, gave way, and, in parts, got crinkled up, and this, according to cosmogonists, was the origin of the earliest mountain-chains. I make no objection to the hypothesis which, to say the least, seems to be the best that can be offered, and looks highly probable. But, assuming that it is true, then hypothetical events took place so long before authentic geological history began, as written in the rocks, that the earliest of the physical events to which I have drawn your attention in this address, was, to all human apprehension of time, so enormously removed from these early assumed cosmical phenomena, that they appear to me to have been of comparatively quite modern occurrence, and to indicate that, from the Laurentian epoch down to the present day, all the physical events in the history of the earth have varied neither in kind nor in intensity from those of which we now have experience."

The Duke of Argyll, in the *Contemporary Review* for September, 1880, has the following fine statement :—

"There are structures in nature which can be seen in process of construction. There are conditions of matter in which its particles can be seen rushing under the impulse of invisible forces, to take their appointed places in the form which to them is law. Such are facts visible in the processes of crystallization. In them we can see the particles of matter passing from one 'molecular condition' to another ; and it is impossible that this passage can be ascribed either to the old arrangement which is broken up, or to the new arrangement which is substituted in its stead. Both structures have been built up out of elementary materials by some constructive agency which is the master and not the servant—the cause and not the consequence of the movements which are effected, and of the arrange-

ment which is their result. And if this be true of crystalline forms in the mineral kingdom, much more is it true of organic forms in the animal kingdom. Crystals are, as it were, the beginnings of Nature's architecture, her lowest and simplest forms of building. But the most complete crystalline forms which exist—and many of them are singularly complete and beautiful—are simplicity itself, compared with the very lowest organism which is endowed with life. In them, therefore, still more than in the formation of crystals, the work of 'differentiation'—that is to say, the work of forming out of one material different structures for the discharge of different functions—is the work of agencies which are invisible and unknown, and it is in these agencies, not in the molecular arrangements which they cause, that the essential character and individuality of every organism consists. Accordingly, in the development of seeds and of eggs, which are the germs of plants and animals respectively, the portions of matter can be traced moving, in obedience to forces which are unseen, from 'molecular conditions' which appear to be those of almost complete homogeneity to other molecular conditions which are of inconceivable complexity. In that mystery of all mysteries, of which physicists talk so glibly, the living 'nucleated cell,' the great work of creation may be seen in actual operation, not caused by 'molecular condition,' but determining it, and, from elements which to all our senses, and to all our means of investigation, appear absolutely the same, building up the molecules of protoplasm, now into a seaweed, now into a cedar of Lebanon, now into an insect, now into a fish, now into a reptile, now into a bird, now into a man. And in proportion as the molecules of matter do not seem to be the masters but the servants here, so do the forces which dispose of them stand out separate and supreme. In every germ this development can only be 'after its kind.' The molecules must obey; but no mere wayward or capricious order can be given to them. The formative energies seem to be as much under command as the materials upon which they work, too, invisible, intangible, and imponderable as these are—unknown and inconceivable as they must be in their ultimate nature—enough can be traced of their workings to assure us that they are all closely related to each other, and belong to a system which is one. Out of the chemical elements of Nature, in numerous but definite combinations, it is the special function of vegetable life to lay the foundations of organic mechanism, whilst it is the special function of animal life to take in the materials thus supplied, and to build them up into the highest and most complicated struc-

tures. This involves a vast cycle of operations, as to the unity of which we cannot be mistaken—for it is a cycle of operations obviously depending on adjustments among all the forces both of solar and terrestrial physics—and every part of this vast series of adjustments must be in continuous and unbroken correlation with the rest.’

“If art to form and wisdom to conduct  
Reside not in each block, a Godhead reigns.”

6. In the uniformity or even tenour of the world, the thoughtful and the wise have full trust. There is no chance or caprice in Nature, except to the careless or the stupid.

The farmer feels safe in acting upon the experiences of former years in growing grain and rearing cattle; the engineer accepts the strength of metals and the force of steam; the ship-builder the carrying power of water; the chemist recognizes the reality of atoms and their combining properties; the sculptor counts upon the cohesion of marble; the painter relies upon the harmony of colours; the manufacturer, merchant, and banker upon the principles of demand, supply, and exchange; the physician points out the causes of disease, and the established conditions of health; the statesman endeavours to eradicate the one and promote the other by sanitary laws; the philosopher knows the trustworthiness of the senses, each freighted with the transmission of distinctive wonders correctly delivered. And in the higher mental spheres there are the Necessary Truths of the Reason, which are thinkable one way only, and are so requisite to the sure foundation and the safe upbuilding of Intellectual Systems. There is also the authoritative voice of Conscience with an imperative “Yes” or “No;” the ability accurately to observe, correctly compare the Many, and select *one* to the exclusion of all others in the unmis-takable presence of “a better and a worse”—an ethical condition standing, sentry-like, at the springs of actions “not to counsel but command,” and entering qualitatively into the very texture of volitions—these are all permanently written by God in the Book of Nature and the Constitution of Man.

“The primal duties shine aloft like stars.”

The four Seasons come to us *unmasked*. The sweet breath

of spring—herald of coming glories ; the rich foliage, the flowers and fruits of summer with their unfailing delights of form and perfume ; the lovely tints of autumn ; the bridal dress of winter gemmed with crystals ; the mantle of the world sparkling with countless dewdrops ; the starry sky of night “thronged all over with splendours ;” the golden and silvern clouds fresh every day ; the invisible vital forces actively building up material structures with exquisite fitness of part to part, and parts to whole ; the swell and spray of ocean ; the graceful movement of fishes ; the hum of insect life ; the plumage, song, and easy flight of birds ; the sure and gainly step of animals ; the marvellous instincts of living beings—untaught knowledge—true as the needle to the pole ; the sweet faces and joyous play of children ; the daily banquet of the world with the radiant sun pouring transcendent glories of light and heat upon the multitudinous tables laden with bounties ; while eager life, reinvigorated by sweet sleep, awakens and rejoices in the perennial feast ; all proclaim DIVINITY !

“Mysterious round ! what skill, what force divine,  
 Deep-felt, in these appear ! A simple train,  
 Yet so delightful, mix'd with such kind Art,  
 Such Beauty and Beneficence combined.”

7. God's reign of Law appears to be everywhere in Mind, in every variety of Life, and in all kinds of Matter. There are no signs visible of any inconstant deflecting influence perturbing the world of things and thought. “The universe has no outlaws ; strict causality rules everywhere, as much in the world of mind and thought and conscience as in the material world, where its presence is already generally assumed.” All material bodies and organic beings act as they do by virtue of their original and acquired specialities—each according to itself. Much of our world is to us beautiful, comprehensible, and in its vast variety charmingly uniform—enough to show that all is under analogous law. Ignorance and chance are bound together ; they partially and transiently exist. Knowledge and fortuitous events are altogether incompatible.

"But how are all the changes of development in plants and animals carried on? Is it by a number of fortuitous changes, and by phenomena without order, and apparently subject to no law? asks St. George Mivart, and he answers thus:—"Surely it is the very reverse! The transformations, the successive embodiments of new ideas of all ranks and degrees which are daily taking place in countless myriads on all sides of us, take place harmoniously and in due order. However singular or surprising may be the process of evolution in certain cases, however roundabout its course, or unexpected its intermediate stages and ultimate outcome, it is in each and every case a process carried on according to definite internal laws, to fulfil a precise and predetermined end. What we find to be the case now, we ought, if we are to take experience as our guide, to regard as having been the case antecedently."

"Happily," says Prof. W. S. Jevons, also:—"The Universe in which we dwell is not the result of chance, and where chance seems to work it is our own deficient faculties which prevent us from recognizing the operation of Law and Design. . . \*. In the greatest storm there is nothing capricious; not a grain of sand lies upon the beach, but infinite knowledge would account for its lying there; and the course of every falling leaf is guided by the same principles of mechanics as rule the motions of the heavenly bodies. Chance then exists not in nature, and cannot co-exist with knowledge."

It thus appears that there are no erratic processes and sudden leaps in Nature; there is nothing whimsical, unsupported, accidental; no absurdities or contradictions in her stone and living books. Ask the Society for the Prevention of Cruelty to Animals if the wind is ever tempered by the Deity to the shorn lamb? and the ready answer will be, Never! Look over the bills of mortality during a season of severe weather, and it will be seen that all artificial aids recommended prove to be inadequate to prevent a vast increase of disease and death.\* It is only weak and shallow men

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\* "External nature exhibits no trace of moral life. There is no apparent sympathy in nature with moral ends, no faintest intimation of the moral law. The elements are no respecters of persons; they know neither sinner nor saint. The sun smiles alike on the evil and the good. The same moon lights the robber and the minister of mercy on their several ways. The same breeze propels the merchant's and the pirate's sail. Traitor and patriot, murderer and missionary, cannibal and Christian, all have the same nature for their heritage, and find in

who talk of luck and put their trust in circumstances. For thinking men, any day of miracles that may have been has

nature the same accommodation. The blue sky bends over all, the hospitable earth entertains all,—all are served by nature's laws." F. H. HEDGE, D.D.

"I cannot agree with those who think that there is no mystery in mere pain ; that it is sufficiently accounted for by moral evil, and involves no separate problem. The history of suffering began on our planet long before that of sin ; ages prior to the appearance of man, earth was a scene of war and mutual destruction ; hunger and fear, violence and agony, disease and death, have prevailed throughout the air, the land, and ocean, ever since they were tenanted."

Professor FLINT, D.D.

"About the origin of the world, and why all things are now as they are, we have not sufficient knowledge to determine. But we know enough to pronounce emphatically against an inconsiderate and faulty system of pure Optimism. Are there not many natural objects in our world very destructive and heart-rending, sights and smells and sounds absolutely revolting? Does the earthquake, the hurricane, the landslip and volcano not present startling evidence against what has been too freely assumed to be an Infinitely Beneficent and Holy Will? On the other hand, melancholy and moody Agnosticism, blatant and dim-sighted Pessimism—these fatal blights of joy, the wrecks and ruin of hope and happiness, are even more to be deplored ! Waves of this gloomy and sickening philosophy, the wild theories of Schopenhauer and Hartmann, with their painful results, have passed over Germany, and threaten England.

"How much sober admonition and argumentative preaching, it may be queried, would be required to persuade the English and Scotch farmers that the Colorado Beetle (described by a Bishop as 'this noisome beast') is a creature sent by an Infinite One who is on friendly personal relationship with them, one who is infinitely wise and good, infinitely considerate of their best interests, and that its visit to our shores is not a curse, but a kindness? If we do heartily welcome Spring, and rejoice in the beauty and fragrance of flowers and fruits, and the exquisite structures of animals ; we are horror-stricken at the heartless systematic carnage of war lately seen in Turkey and Africa, and we sigh and drop a tear over the Indian famine, and our own late harvests and ruined crops. It is merely a weak evasion of such hard problems to attribute these and other evils to the intervention of a 'fallen angel,' created by a Deity who fore-knew and fore-ordained his existence and action."

THEIST.

"If harmony and fitness are to be cited as proofs of beneficent design, then discord and unfitness must equally be kept in view as evidences of less admirable contrivance. A scheme which permits thousands of generations to live and die in wretchedness, cannot, merely by providing for the well-being of later ages, be absolved from the alternative charge of awkwardness or malevolence. If there exist a personal Creator of the universe who is infinitely intelligent and powerful, he cannot be infinitely good : if, on the other hand, he be infinite in goodness, then he must be lamentably finite in power or in intelligence. By this two-edged difficulty Theology has ever been foiled. . . . To say that God's goodness may be different in kind from man's goodness, what is it but saying, with a slight change of phraseology, that God may possibly not be good? With

quite gone by.\* Supposed irruptions produced by Unseen Powers into the natural order of the world are multiplied in a remote, and diminished as we approach a modern period.

“In the olden times,” Dr. B. W. Richardson tells us, “each manifestation of diseased action was considered an entity; to be epileptic or insane was, for example, to be possessed of an evil spirit; the causes of the phenomena were left as inscrutable. Diseases were the direct and dire chastisement of a Supreme Power; and to ask

Mr. Mill, therefore, ‘I will call no Being good who is not what I mean when I apply that epithet to my fellow-creatures.’ And, going a step farther, I will add that it is impossible to call that Being good who, existing prior to the phenomenal universe, and creating it out of the plenitude of infinite power and foreknowledge, endowed it with such properties that its material and moral development must inevitably be attended by the misery of untold millions of sentient creatures for whose existence their Creator is alone responsible.” JOHN FISKE, M.A.

\* “The Church of Rome professes to possess a continuous miraculous attestation; but whenever we hear of a Romish miracle, we set it aside at once, without troubling ourselves to inquire into its evidence. This tendency is in some degree increased by the unquestionable fact that this Church has encouraged the belief in miracles which are notoriously false, and therefore stands before us in the character of a convicted impostor.” Rev. Prebendary C. H. Row.

A PILGRIMAGE TO KNOCK.—Nearly 500 Roman Catholics from Manchester and Salford started yesterday for Knock, in Ireland, where apparitions are reported to have been seen. Among the pilgrims were a large number of cripples and other deformed persons.—*The Times*, Aug. 10, 1880.

“At Limerick, on Sunday, Aug. 15, 1880, a thunderstorm of great violence frightened a swarm of school-children, and sent them all praying to the Virgin Mary for protection, and as they sung a hymn, ‘Look down, oh Mother, Mary,’ one of the party suddenly exclaimed ‘Look there’ (!) and all saw Mary in the air, attired in a white robe with a blue sash round her waist. The infant Saviour was borne on her right arm, and a rosary depended from her left, and she seemed to rest on a white cloud, upheld by two angels, who carried in their disengaged hands some branches covered with foliage. . . . This occurred at the Church of Mount St. Vincent, and it was followed by equal wonders the day after. The children were at play, and one called out, ‘Look at the Blessed Virgin,’ and instantly fainted. All the children and one nun then saw the ‘Immaculate Mother,’ vested in white, with her hands raised as if invoking a blessing, her eyes cast down, and a light surrounding her. . . . The faith in the miraculous appearance of the Virgin Mary, with attendant saints, at Knock, was so strong and general that the railway companies found it profitable to advertise return tickets at single fares. Although the pious pilgrims might not expect to be rewarded by a renewal of the vision, they could at any rate gaze upon the plaster on which it had appeared, and there was, also, at, or near, Knock, a statue of the Virgin, which five or six hundred people saw winking from ten in the morning till six in the evening.”—*The Inquirer*.



their natural origin were to court a superfluous or sinful labour. Even in these days this impression is not altogether absent in civilized communities; in uncivilized, where it has taken root, it remains unchanged. It is not until we are brought to understand the physical design of the phenomena of disease, as opposed to the hypothesis of what has been called 'visitation' and 'entity' of disease, that we can move a step towards any attempt at prevention or removal of the phenomena."

It is the credulous rustic who believes in witchcraft and is afraid of ghosts. That which would have passed for Magic and Divination two hundred years ago, or less, is in our day correctly referred to causes easily understood. It can be shown that false and foolish beliefs, mere fleeting figments of human imagination, can be propagated with as much certitude as fevers, measles, and small-pox are generated in the human body; or vegetables, flowers, and fruits grown in gardens.\* This is a scientific rather than a superstitious

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\* "Every one knows how hard a matter it is to perceive accurately, to feel calmly, and to think clearly, when the liver is out of order; there is then a good foundation for hallucination. . . . One may freely admit that persons have seen apparitions, and have heard voices which they thought to be supernatural; but inasmuch as seeing is one thing, and the interpretation thereof quite another thing, it may be right to conclude that they were nothing more than hallucinations, and that the reason why no ghosts are seen now, when people pass through churchyards on dark nights, as our forefathers saw them, is that ghosts are not believed in now-a-days, while we have gained a knowledge of the nature of hallucinations, and of the frequency of their occurrence, which our forefathers had not."

HENRY MAUDSLEY, M.D.

"The Red Thorn Apple of Peru is in use among the Indians of the Andes. The fruit of the plant is the part employed, and from it the Indians prepare a strong narcotic drink, which they call Tonga. By the use of this drink they believe that they are brought into communion with the spirits of their forefathers. An Indian under the influence of this drug is thus described—'Shortly after having swallowed the beverage, he fell into a heavy stupor. He sat with his eyes vacantly fixed on the ground, his mouth convulsively closed, and his nostrils dilated. In the course of about a quarter of an hour his eyes began to roll, foam issued from his half-opened lips, and his whole body was agitated by frightful convulsions. These violent symptoms having subsided, a profound sleep of several hours succeeded. In the evening, when I saw him again, he was relating to a circle of attentive listeners the particulars of his vision, during which he alleged he had held communication with the spirits of his forefathers.' . . . The pretended second-sight, and the other marvels told of the old seers of the Scottish Highlands, may owe their origin to nothing more noble or mysterious than a draught of thorn-apple, nightshade, or belladonna tea. And it is highly probable that the Witches

age. There is little or nothing now recognized or cared for by thoughtful persons save orderly development. The myriad adjustments of the universe seem to be well kept; and our own world has not the look of a formless and purposeless jumble, a ponderous and clumsy mechanism, ill-conceived and only half-executed. Although there are many signs indicative of *universal* Providence in the unchanging laws of Nature, there are none of an *interruptive* Providence to dovetail with old-fashioned creeds, and fit the fancies of their modern professors. The best health of the body, and the manliest vigour of the mind appear to be inseparable from the consciousness of laws that never deviate a hair's breadth, inseparable from accurate knowledge of them, and strict obedience to them.

The Mind of man seems, likewise, to have regular and

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Drink was flavoured with the thorn-apple, and that the victims who, in all sincerity, came before the magistrates and declared themselves to have had communications with the Evil One, had, under the influence of this narcotic, seen visions which they could not distinguish from real experience."

#### THE CHEMISTRY OF COMMON LIFE.

"It used to be a common thing for sailors to refuse to go to sea on a Friday. We hear nothing of this in these steamboat days. . . . Steam has been a great changer, and in the matter of superstitions it has proved the great reformer. Wherever steamboats and steam-engines appear, superstitions disappear,—ghosts, fairies, witches, are speedily forgotten. Who ever heard of a ghost in a railway station, or of a bewitched cattle truck, or of a haunted saloon carriage? The thing is impossible. The most expert seer could not find a ghost in a first-class waiting-room—could not even imagine such a thing. Ghosts like very different quarters—old houses, wainscoted rooms, secret passages, and scanty visitors."

*Antiquarian.*

In the life of George Combe we have the following amusing anecdote, which has a family likeness to many other superstitions.—An old lady, an acquaintance of . . . removed to a new house in Dublin. Nelson's monument stood to the south-east of it. On a cloudy evening it happened to be full moon; and just as the moon had got behind the figure of Nelson, the old lady happened to look out from the window. At the same moment the clouds opened, and showed her the figure of the hero full drawn on the face of the moon. She fell on her knees, prayed aloud, calling for the other persons in the room to come to her assistance. On her knees, with uplifted hands, and in a hollow voice, she exclaimed, "O, Lord God Almighty, thou hast vouchsafed to show me the man in the moon! O, Lord! I am a miserable sinner, and unworthy of thy consideration!" Here the other inmates recognized the real nature of the apparition, burst into loud laughter, and helped the lady to rise from her devotions.

reliable procedure ; its law of Philosophical Certainty. Human volitions and actions, when purely voluntary, can often be computed and foretold with much accuracy, and their moral attitude ascertained and correctly fixed. Indeed, so thorough and satisfactory has been the progress of Science, that we can now calculate exactly the ebb and flow of the tide, the birth of the young moon, the beginning and ending of an eclipse, the nearest and farthest points in the path of a comet. It has been significantly hinted that could all the antecedents of the leading journal be accurately known, we should be able to foretel every word of every leader, without destroying or disturbing in the least, any *ethical* condition of those connected with this great instructor of the civilized world. Here, then, is plainly a system of *two* or rather *three* kinds of laws, and not of *one* kind only. 1. A system of necessity in which we are merely passive instruments, and may be said to be as clay in the hands of the potter. In the purely material sphere, and in man's infantile state there is nothing of the nature of a free-agent. Many wonderful things are at the beginning of life done for us, and not by us. 2. A system of acquisition, which by and by grows into or becomes unconscious automatic action, easy habit or second nature. 3. Another system, one of conscious voluntary effort of self-determination or deliberate preference, attention to duty, intensity of will and fixity of purpose, from which it may be affirmed, that we are as clay in the hands of ourselves. This view, if correct, destroys the extraordinary and erroneous doctrine which affirms that man is a receiver only, a sort of tube and mouth-piece to imagined sprites, as certain dreamy theologians and pseudo-philosophic thinkers teach. Involuntary errors and mistakes, therefore, we should pity or pardon ; voluntary conduct only has merit or demerit, and is entitled to praise or blame.

The position here assumed is to some extent strengthened by the Duke of Argyll. This accomplished thinker writes,—

“There is nothing to object to or deny in the doctrine, that if we knew everything that determines the conduct of a man, we should be able to know what that conduct will be. That is to say, if we knew all the motives which are brought by external things to bear

upon his mind, and if we knew all the other motives which that mind evolves out of its own powers, and out of previously acquired materials, to bear upon itself, and if we knew the constitution of that mind so perfectly as to estimate exactly the weight it will allow to all the different motives operating upon it, then we should be able to predict with certainty the resulting course of conduct. This is true, not only as an abstract conception, but as a matter of experience in the little way towards perfect knowledge along which we can now travel. We can predict conduct with almost perfect certainty when we know character with an equal measure of assurance, and when we know the influences to which that character will be exposed. In proportion as we are sure of character, in the same proportion we are sure of conduct."

But there are lazy and pretentious persons, both lay and clerical, with—

"Devotion's every grace, except the heart,"

who ignorantly, often irreverently and presumptuously, ask the Deity to do for them what they ought to do and might do for themselves by a moderate activity, abnegation, and self-control ; who expect, in fact, by some fanciful process, to be good without taking the trouble of doing good. This is futile. Action is the criterion, the blossom and the fruit of true excellence. Man is thus far master of his fate. He may by his nature—not by some imagined "grace"—be truthful, just, and kind. We are always anxious to deal leniently with those who have to contend with many perplexing doubts, serious difficulties, "toils obscure," trials and adverse surroundings. But we think many religious teachers would permit us to demand, nay, wish us to expect, that they themselves should be living examples of the cardinal virtues and other Christian graces which they sometimes recommend to others.

8. Both Science and Philosophy do now, we are happy to think, emphatically refuse to admit that any Church, or order of persons, can "shoot round the corner," as did the Highlander's gun of old. Men have, indeed, been told that sailors have in foreign parts oftentimes "whistled for a wind," and

have thought that they brought it ; and there are yet well-meaning, sober-minded people who, with rash confidence, solicit the Creator and Upholder of the Universe, for a change of weather, "a fine growing shower," "a nice drying day," or "a fresh sou'-wester, to waft the laden ships to port." The fierce Tertullian might in *his* day of light and shadow exclaim,—“when indeed have not droughts been removed by our prayers and fastings !” Assuredly the calm scientific responses of to-day would inquiringly answer,—When, indeed ! have they been so removed ? No ingeniously devised coaxing seems to have the smallest influence upon so much as one particle of matter ; it does not alter the shape of a dewdrop, nor the form of a world.

In the last week of August, 1877, it was ordered that prayers should be offered in many of our Churches for fine weather, and it is interesting to note what followed this clerical mandate. In the first week of September, as if in derision of such arrogance, imbecility and error—a stiff, gusty, biting wind came from the north, and snow fell heavily in Scotland and in Wales. “The weather is still unsettled, and to-night,” a newspaper correspondent on the 6th of September writes, “rain is falling in torrents, the air being quite chilly, resembling an evening in December rather than September.” On the 11th of October we were told, “This morning there was a heavy fall of snow, accompanied by a strong gale of wind in Edinburgh and district. Several peals of thunder were heard in the course of the forenoon. . . . The wind has been from the north-west, and to-night the air is piercingly cold. In several districts the crops are still in a rank state, and, with such a sudden approach of winter, will, in all likelihood, be irretrievably lost.”

Again, on the 16th of November it was said—“Very early this morning one of the most terrific storms that have been experienced in this country swept over the north-east of Scotland. At first the wind was from the eastward, but latterly it veered to the south-west, and the rain fell in torrents. In the north-eastern counties, at Caithness, Ross, and Sutherland, the storm seems to have been felt with intense

severity. Fields covered with grain were swept clear, and the roofs of hundreds of houses were blown in."

And it was reported of the whole month of November—"This was a month of vast perturbation—cloud, storm, and fatal accidents by land and sea from lightning, tempest, and deluges from rainfall. Atlantic cyclones visited our shores in rapid succession, and raged with abnormal fury; few days were exempt from their destructive influence; the rainfall was enormous, and the low lands of England were flooded."

Were the labours of scientific workers at the Royal Institution to be visited by similar adverse results, would not some accomplished persons sip their coffee with delight and look happy!—

"Sit piping under budding boughs."

How their eyes would twinkle in imaginary triumph!

Such a melancholy failure as above indicated ought to rebuke religious instructors, and should admonish them by a salutary lesson of experience. Highland lairds and Lowland farmers who have blindly trusted to such broken reeds, random thoughts, and *à priori* errors, may well be excused for lying helpless and smarting under a sense of heavy losses!\*

"The earth hath bubbles, as the water has,  
And these are of them."

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\* PRESBYTERIAN CLERGY AND THE SCOTCH HARVEST.—"At a recent meeting [1876] of the Angus Synod of the Established Church of Scotland, an 'overture' was presented, praying the synod to appoint a day 'on which the thoughts of congregations may be directed to the dealings of God with the harvest, which has now been on hand for nearly three months, and is not yet completed.' The Rev. Mr. Anderson, in supporting the overture, said it would be well for ministers to call the attention of their people to indications of dissatisfaction with their conduct shown by the Ruler of the Seasons. The Rev. Mr. Young said it was very difficult to try and read the decrees of Divine Providence as expressed by prosperity and adversity. On the east coast of Scotland the harvest had been almost a failure, while on the west coast fine weather had prevailed and the harvest was a good one. Were they to infer from this that the Almighty was dissatisfied with the inhabitants on the east coast and pleased with those on the west? It was ultimately agreed that on the first

Not a little curious is it—as well as instructive—to note, that usually each religious sect or party thinks its own

Sunday in November ministers should ‘call the attention of congregations to the dealings of God with the bad harvest.’”—*Pall Mall Gazette*.

THE CHURCH AND THE WEATHER.—The Archbishop of Canterbury forwarded the subjoined letter to the Bishop of London :—

LAMBETH PALACE, *July 5, 1879.*

“MY DEAR LORD,—At the request of both Houses of Convocation of the Province of Canterbury, I write to call your Lordship’s attention to the necessity of prayer being offered to Almighty God for such weather as may enable our people to gather in an abundant harvest. It would seem very desirable that each Bishop of the Province should, at his discretion, urge upon his clergy the propriety of setting apart some Sunday on which the attention of their people may be specially directed to this subject, and I shall feel obliged by your Lordship taking the usual steps to make this my wish known to our brethren in their several dioceses.”

“Our prayers for fair weather are founded on our practical ignorance. Already we know sufficiently well (in words which the late Duke of Cambridge is reported to have uttered) that ‘it is no use praying for rain while this east wind lasts ;’ but that saying, or something like that saying, marks the limits of our knowledge now, and probably will mark them for many a long year. We do not pray against eclipses. And, I presume and trust, that if some eminent scientific man should demonstrate that in the year 1979 the world would be destroyed by a comet, the nauseous vapours of whose tail should suffocate us, and the hard kernel of whose nucleus should crush us out of all interest in the subsequent proceedings of our planet—I presume and trust that the Archbishop of Canterbury of that date would not be requested by the Government to draw up a form of prayer against such an inconvenient result.”

H. CHANDLER, M.A.

“We hear with surprise of the savage who, falling down a precipice, ascribes the failure of his foothold to a malicious demon ; and we smile at the kindred notion of the ancient Greek, that his death was prevented by a goddess who unfastened for him the thong of the helmet by which his enemy was dragging him. But daily, without surprise, we hear men who describe themselves as saved from shipwreck by ‘divine interposition,’ who speak of having ‘providentially’ missed a train which met with a fatal disaster, and who call it a ‘mercy’ to have escaped injury from a falling chimney-pot—men who, in such cases, recognize physical causation no more than do the uncivilized or semi-civilized. The Veddah who thinks that failure to hit an animal with his arrow resulted from inadequate invocation of an ancestral spirit, and the Christian priest who says prayers over a sick man in the expectation that the course of his disease will so be stayed, differ only in respect of the agent from whom they expect supernatural aid, and the phenomena to be altered by him : the necessary relations among causes and effects are tacitly ignored by the last as much as by the first.” HERBERT SPENCER.

“When any one, even an Archbishop, like a bad workman or an unskilful farmer, meddles with what he does not understand, he is sure to disclose a plentiful

prayers, however extraordinary they may be, and not those of its neighbours, are considerably and indulgently answered by the Deity. Ask a religious fanatic of Africa or India if petitions to his gods are answered, and he will reply, "That most certainly is my belief!" Ask a Roman Catholic if his entreaties to the Virgin Mary, the mother of God, as an active and influential mediator, are answered, and he too will reply, "That most certainly is my belief!" Ask a Presbyterian if his supplications to Jesus, the son of God, are answered, and he likewise will respond, "That most certainly is my belief!" Ask some modern Unitarians, and many others, if one and all of these persons are in such matters in grave and mournful error, and they will unhesitatingly answer you, "Most assuredly that is our conclusion!" It is obvious that no convictions however sincere and strong, no impassioned and ingenious pleading however subtle, can possibly subvert the hard facts of scientific observation, and the well reasoned conclusions of sound philosophy.

We rejoice that a deaf ear is apparently turned, and that no favourable reply to such conflicting and confusing importunities is ever verified in our time. The only question that seems to be worth raising about the efficacy of entreaty or supplication, and which is entitled to one moment's consideration, is not, Does God hear? but, Does He *answer*?—a point which should not be hastily assumed or too lightly taken for granted, especially as it can in most instances be disproved.\* The reiterated expressions of ill-considered

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lack of knowledge. The Archbishop of Canterbury has plainly enough no more direct or indirect influence on the weather than on the moon and the tides."

THEIST.

This error, we are sorry to say, has been repeated by the Archbishop of Canterbury as recently as July, 1882, when his Grace addressed another similar communication to the Bishop of London. The results on this occasion have been as utterly futile as they were in 1879.

We very respectfully would submit to Clergy of all ranks, and many worthy Church-going persons, that no Form of Words, however pleasantly articulated, is equal to a waterproof coat and umbrella for keeping off rain!

\* The *Literary Churchman* gives an anecdote of Mr. Hawker, who was walking one day on the cliffs near Morwenstow with the Rev. Mr. W., when a gust of wind took off Mr. W.'s hat, and carried it over the cliff. Within a week



petitions, often the mere routine and shell of custom, the distrust and derangement which naturally follow "asking in vain," deplete our energy, lead to self-made spirit voices and visions, to essences and phantoms sitting on the brain, mental wandering and hysterics, "such stuff as dreams are made of," to vexation of spirit and emptiness of soul.

It is difficult to realize, even in imagination, the advantage and gain there would be were all persons to abstain from petitioning images, mummies, old bones, musty garments, dead saints, and other ancient relics. Strange to think that we have yet in our very midst, flaring mystic lights—old, new, and tinted; blazing candles—thick, thin, long, and short; clouds of incense; tinkling cymbals; absolutions and infatuations which can be considered only as "barren-shine," the symptoms and phantasmagoria of a sickly piety.\*

"What keen religious eyes do they inherit,  
That thro' these blinding forms can see the Father!"

or two, a Methodist preacher at Truro was discoursing on Prayer, and in his sermon he said: "I would not have you, dear brethren, confine your supplications to spiritual blessings; but ask also for temporal favours. I will illustrate my meaning by relating an incident that happened to myself ten days ago. I was on the shore of a cove near a little insignificant place in North Cornwall named Morwenstow, and about to proceed to Bude. Shall I add, my Christian friends, that I had on my head at the time a shocking bad hat—that I somewhat blushed to think of entering that harbour-town and watering-place so ill-adorned as to my head? Then I lifted up a prayer for covering more suited to my head. At that solemn moment I raised my eyes and saw in the spacious firmament on high—the blue ethereal sky—a black spot. It approached—it largened—it widened—it fell at my feet. It was a brand-new hat by a celebrated London maker! I cast my battered beaver to the waves, my Christian friends, and walked into Bude as fast as I could with a new hat on my head." The incident got into the *Methodist Reporter* or some such paper under the heading of "Remarkable Answer to Prayer." "And," said the vicar, "the rascal made off with Mr. W.'s new hat. There was no reaching him, for we were on the cliff, and could not descend the precipice. He was deaf enough, I promise you, to our shouts."

*Chambers's Journal*, Aug, 1880.

\* On Sunday, the 1st of June, 1879, we were present at a meeting in a fashionable church near the centre of London, and distinguished by spirited and high-class music. At mid-day, when the sun was bright and the sky was clear, there were some 70 gas jets lighted and 50 candles burning. The candles measured from about one foot and a half to eight feet long, and were proportionably thick. The ostentatious display of costly jewellery by the Reverend, and to us un-Vener-

Let men, instead thereof, considerately and practically tone their natures in truer accord with God's will as expressed in the Universe. Honest and earnest effort, however feeble, is unfailingly rewarded, and strength is ever given to the humble and rightly turned heart. Man himself closes and opens the door of his heavenly life. The great trust of daily conduct—the realization of duty—which is the highest form and function of human responsibility, is purely personal, and cannot be performed by proxy. One man cannot eat, or sleep, or walk, in room of another; nor can the virtues or vices of one be transferred to another.

We ought carefully to note those conditions which are apparently nothing but *subjective results*, our own responses to our own prayers; effects upon ourselves wrought by ourselves. Adoration, Praise, and Thanksgiving to God, with an intelligent and devout appreciation of Nature, are the essential elements of a Universal Worship. Aspiration, the ardent desire after what is noble, the persistent upward longing of the human heart, not supplication, is in conformity with science and the most devout mind. "*Not our will, but THY WILL BE DONE,*" will be the "cry" of future Saints: or, "may our will always conform to Thine."\* Then the peace of God, which passeth understanding, will be more realized, and the heart's trust will be so absolute, that, in the darkest hour of perplexity the highest act of Religion will find expression in the profoundest resignation.

"Could we but hear all Nature's voice,  
From glow-worm up to sun,  
'Twould speak with one concordant sound,  
Thy will, O God, be done."

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able looking preacher, seemed more than enough to adorn a lunatic Duchess on leave with her keeper! Why should the Church of England be disfigured and disgraced by gaudy millinery, senseless and tawdry finery, absurd and expensive foolery?

\* "Thanksgiving is the one religious act which even the most ultra may own as beautiful and fitting. A staunch old Lancashire 'Liberal' was asked, 'Man, do you pray?' He replied, 'Well, I don't know that I do, for I have about all that I want; but I do a bit of thanksgiving now and then.' Perhaps our worship may have to fall back upon thanksgiving altogether, some day."

REV. BROOKE HERFORD.

So long, then, as Man has a religious nature, with its crowd of witnesses in the valleys, on the plains, and the hill sides of every country, evidencing to the observant and reflecting traveller the existence of faculties which are as positive and universal as the senses of sight and hearing, or the normal desire for food (and which apparently can never be stamped out), so long will men, women, and children pant for the exercise of worship, for religious guidance and culture. "Some few persons," it has been said, "can live apart from religious institutions; but mankind cannot dispense with religion, and they need it organized into a church." It is probable, however, that the simpler and the grander phases and forms of Faith will not be found to have existed in the past, but are rather to be realized in the future.

Principal Tulloch has the following admirable passage :—

"The current of free thought is running deep and sure in all the Churches, even within softened and exclusive precincts where it makes no noise at all. It will make its way towards the light by-and-by, from all quarters of the ecclesiastic horizon; and the Church which will have most chance may possibly not be any of the present organizations, but a Church more excellent—because at once more liberal and Catholic—than any of those now existing."

The permanent in religion—THE LOVE OF GOD AND THE LOVE OF MAN—is the soul's ripe fruitage, the centre of all true religious systems. This is not the equivalent of Superstition, and this will not die of inanition.\* It will express itself in the service of humanity; it will exhibit itself in the recognition by each class of society of its duty to every other class; it will give a death blow to that selfishness which, in complete opposition to the spirit of the Founder

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\* A "Free Protestant Church" has recently been opened at Graff Reinets, and at the close of the services several young men were publicly accepted as members of the Church, by affirming their belief, in reply to the following question :— "Do you believe that true religion consists in love to God and love to man, and is it your earnest desire to practise this religion in your daily life?"

"We all see Divine things 'through a glass darkly;' but sure I am that my doctrines cannot be right until that Church is dearest to me which is most deeply rooted in the love of God and of richest fruits in the love of man."

REV. PRINCIPAL MARTINEAU.

of Christianity, has been fostered by nominal followers, who not unfrequently have made Christianity the most egotistic of religious systems.

To the clergy of our land we would venture to say—Understand your age and you may lead it. Bear in mind that the people are not made for the Church, but the Church for the people. Abandon any old sacerdotal cries of “Think as I do, or you are a bad man.” “Submit, or be Accursed.” Begin by “posting yourselves up ;” be not at peace, rest not, until you have “set your house in order.” Then neither the vexed question about “the Procession of the Holy Ghost,” nor fears of “light-minded religionists,” nor “the seething thought of this anxious age,” need give you undue alarm or anxiety. Move forward! Realize “a spirit of intelligent harmony, with secular thought.” Hold aloft the torch of truth, that its light may illumine the high places of society. Descend with it into the depths of the lowliest retreats where ignorance lurks, where crime burrows, and poverty and misery hide themselves. And take for your motto, the words of our great Milton : “Who ever knew Truth put to the worse in a free and open encounter ?”

9. Before proceeding to other matters, it may interest some of our readers to present them in this connection with the following estimate of the author of Christianity by one of the most careful thinkers and able logicians of recent times. In his lately published *Essays on Religion*, John Stuart Mill thus writes of the Great Teacher :—

“About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight, which, if we abandon the idle expectation of finding scientific precision where something very different was aimed at, must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When his pre-eminent genius is combined with the qualities of probably the greatest moral reformer, and martyr to that mission, who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity ; nor, even now, would it be

easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than endeavour so to live that Christ would approve our life. When to this we add that to the conception of the rational sceptic, it remains a possibility that Christ actually was what he supposed himself to be—not God, for he never made the smallest pretension to that character and would probably have thought such a pretension as blasphemous as it seemed to the men who condemned him—but a man charged with a special, express and unique commission from God to lead mankind to truth and virtue; we may well conclude that the influences of religion on the character which will remain after rational criticism has done its utmost against the evidences of religion, are well worth preserving, and that what they lack in direct strength as compared with those of a firmer belief, is more than compensated by the greater truth and rectitude of the morality they sanction.”

To this we may add the following clear and forcible statement by W. E. H. Lecky, the historian of Rationalism, and himself a guiding light of the party whose history he has written :—

“ It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has filled the hearts of men with an impassioned love, has shown itself capable of acting on all ages, nations, temperaments, and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exerted so deep an influence, that it may be truly said that the simple record of three short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers, and than all the exhortations of moralists. This has indeed been the well-spring of whatever has been best and purest in the Christian life. Amid all the sins and failings, amid all the priestcraft, the persecution, and fanaticism which have defaced the Church, it has preserved in the character and example of its Founder an enduring principle of regeneration.”

10. It is worthy of remark, that there is to man such a thing as a Principle of Certainty. Man has the ability to perceive particular kinds of truths, such as the axioms of mathematics, to be invariably and unalterably true. This is a valuable, although a common possession of mankind. But

the Infallibility claimed by the Roman Catholic Church in faith, morals, and discipline is not, and cannot be allowed to be, the prerogative or the privilege of any Person, Church, Book, or Assembly.\* And if man is not infallible, neither is he impeccable. No! Fallibility, frailty, and imperfection are written upon man, and all man's works. Not in action, any more than in judgment, is he unerring. Any one who carefully and impartially observes mankind may see them to be neither spotless angels nor hideous demons, but beings of various shades of colour (with much of sober grey), capable by nature of knowing and doing what is to them intentionally right or consciously wrong, at the same time, greatly dependent upon many things which are to them almost purely accidental—such as birth, climate, food, family life, education, society, business, and profession. On taking a somewhat extended view, all may be thought to be doing about as well as can reasonably be expected; most of them, let us rejoice, being borne up and cheered onward by the hope of "better times," and the idea of indefinite improvability. It is an obvious and irrefragable fact that all men are more or less fallible and slanting, untrue to the per-

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\* The doctrine of Infallibility to which we take exception, is clearly set forth in the following passage by Cardinal Newman :—

"The Church has the office of teaching, and the matter of that teaching is the body of doctrine, which the Apostles left behind them as her perpetual possession. If a question arises as to what the Apostolic doctrine is on a particular point, she has infallibility promised to her to enable her to answer correctly. And, as by the teaching of the Church is understood, not the teaching of this or that Bishop, but their united voice, and a Council is the form the Church must take, in order that all men may recognize that in fact she is teaching on any point in dispute, so in like manner the Pope must come before us in some special form or posture, if he is to be understood to be exercising his teaching office, and that form is called *ex cathedrâ*. . . . He speaks *ex cathedrâ*, or infallibly, when he speaks, first, as the Universal Teacher; secondly, in the name and with the authority of the Apostles; thirdly, on a point of faith or morals; fourthly, with the purpose of binding every member of the Church to accept and believe his decision."

On the same question Cardinal Manning states :—

"Now it is to be observed :

"1. That the Council declares that the Roman Pontiff, speaking *ex cathedrâ*, has a Divine assistance which preserves him from error.

"2. That he speaks *ex cathedrâ* when he speaks under these five conditions (1) As Supreme Teacher (2) to the whole Church. (3) Defining a doctrine (4) to be held by the whole Church (5) in faith and morals."

pendicular, and that all Religious Organizations have in their day and generation made mistakes. Even the authorized version of the New Testament, which is at the very foundation of the Christian Religion as popularly accepted, has recently undergone revision, and may be expected still farther to be corrected and improved. The Rubrics and the Thirty-nine Articles of the Church of England, and the Confession of Faith of the Scottish Establishment may also be expected in due time to be deprived of their more repugnant features, or, what is, perhaps, far better, seen to be hindrances to progress, antiquated stumbling-blocks, which it is now high time to abolish, and put for ever out of sight.

There are yet, unfortunately, noisy ones in Christendom, who wander hither and thither, proclaiming that "The Bible, and the Bible only, is the religion of Protestants." And there are others less noisy, but more crafty and resolute—with vast spiritual pretensions—who demand that the Bible *plus* the dim lamp of Tradition are needed to make dogmas authoritative. But there is a quickly growing party which we heartily welcome—because more accurate and logical than either of these—who unanswerably urge that the Bible, when *minus* much of itself, is fit for daily reading in the family and in the schoolroom, is in accord with a proper decency of manners, and in agreement with good sense.\* In all ultimate research in Religion, however, that only which is seen by each person to be good and true ought to be considered binding, and personally regulating to him.

Diverging for a moment, it gives us pleasure, having freely animadverted on the untenable claim to Infallibility made by the Church of Rome, to recognize the large amount of liberty *now* conceded to members of her communion in relation to some of the most important themes that can engage the

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\* A rev. gentleman was one day asked in our hearing the following pertinent question :—"If the Bible were to say black is white, what would you say?" He replied, "I, too, should say that black is white." Here a protracted discussion which had been carried on, at intervals, during two preceding days instantly and inevitably terminated.

attention of a thoughtful mind. While, indeed, on the one hand, the distinctive doctrines of that Church are defined and guarded by its asserted Infallibility, yet, on the other, there remains—if we may trust the subjoined statement from an enlightened Roman Catholic periodical—a wide margin, in fact, a vast domain, which the cultured intellect may freely explore, following wherever truth shall lead, without fear, molestation, or censure. These are remarkable words:—"The Catholic Church has guaranteed the rights of intellect, and has done great things to preserve them intact. . . . Whether God exists, whether the Infinite is knowable, whether there is a cause of all things, whether the material world has been created, whether any definitions of matter will allow it to be the sole and sufficient cause of life, sensation, and intelligence; whether the soul of man is immortal, whether the pursuing of our own eternal happiness can be called selfish—all these questions, according to the philosophy of the Church, are under the jurisdiction of reason, are strictly scientific, and may and ought to be treated in a scientific manner. It is open to any man who has the leisure and the necessary talent, to take them up, investigate them, and use all his experience and intelligence in their solution. The answers obtained may be tested, compared, sought after by other and newer methods, defended by reason, without the interpolation of any emotion whatever. They may be approached from above or below, and philosophy may take its beginning in the science of cosmology, no less than in the science of logic. . . . This is the concurrent teaching of all the Catholic schools, that, at the very least, it may be followed without censure attaching to any one, not even from the Holy Office."—(*Dublin Review*, Jan. 1876, pp. 448-9.)

Now these are noble thoughts, well and nobly expressed, and, unless we are greatly mistaken, the moral of them is, that even Protestant Orthodoxy, in its vast variety, has yet something it may learn from Roman Catholic teaching. At all events, we may affirm that these conditions are absolutely necessary for the permanent existence of the Church of the the Future.

II. But to resume. The Churches are entering upon a new



career. Already a fresh leaf has been turned, and another chapter commenced in our religious history and life. This chapter will, we may hope and expect, judiciously exclude many errors "born to die," and dogmas well known to rest upon a slippery and dangerous slope. There are yet, curiously and unfortunately, we think, persons who seem to relish a little fog in philosophy, difficulty in religion, and contradiction in theology. They have a strange predilection for a wintry gleam of perplexing opinions, a raging, tempestuous sea, with rocks and quicksands on either side.

Let us then, at this stage, suggest for calm consideration and discussion the idea of a National Church resting upon this grand and simple basis:—A belief in the Existence of God and in the Religious Nature of Man ; and with the two great Commandments, the Love of God and the Love of Man, as the condition of Membership, or the regulative principles of Church-life. These we may consider as cardinal and catholic articles of a Christian Creed, and essential to the very existence of a Church.\*

The prospective Church we contemplate might be expected to be averse to an acrimonious spirit, to hair-splitting sophistries, to all Jesuitical quibbles (confessedly ignoble), and be emancipated from the pettiness of profitless sectarianism. We might reasonably suppose that it would allow in its "conscience clauses" a much needed long list of "open questions" for adoption or rejection—many of them being the mere dust and cobwebs of the dark ages—and

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\* Freedom, we may remark, should not be thought or mistaken for an end. It is, in truth, only a necessary means to improved results—an essential condition, whereby principles may have scope for expansion, and eventuate in a more fully completed individuality. Freedom is not a food on which man can feed ; to feed on liberty is to starve to death. A church so absurdly and ruinously free as to be without any basis, belief, or creed, is to ourselves absolutely unrealizable in thought. The rebound from dogmatism on the one hand, and from "the weight of too much liberty" on the other, are, alas ! two unfortunate states into which many modern thinkers are, we regret to believe, by no means unfamiliar.

would, we might hope, never be exposed to the taunting inquiry—

“Ask every age, ask every land,  
When did State priests for freedom stand?”

A Church, such as this, need not be at war with science, (as many of our churches frequently are.) It might and would be distinguished by goodwill to man, as man, by its cultivated leaders turning affectionately towards “pale misery,” rather than concerning themselves so much about the gold ring and sumptuous fare. Here we might have a Church, not timidly, fretfully, and sullenly lagging behind the world of Secular Thought; but in sweet accord with the truths common to many religious systems, and gladly recognizing on behalf of each one within its pale, not only the sinlessness of free and fearless inquiry, but the right and duty of fair and full critical research, boldly refusing to admit whatever is unreasonable, and demanding from each member—

“To thine own self be true.”

What results then might we not naturally expect to see from a Church like this? It would be thoroughly and intensely practical. It would be The Religious Home of the People. It would offer a staff to the pilgrim and a place of rest to the doubter. It would be the safeguard of knowledge; the promoter of virtue; and shelter of goodness. Many religious antagonisms would thereby be hushed. New objects of interest and use would be suggested and disclosed, and fresh religious vitality infused. Such an associated religious body, with its considerate, earnest, educated, and loving workers, would joyously rise above sectarianism, shams, and shows, and by efficient organization, soon make its benign and uplifting influence felt and seen in every street, court, and alley of this immense metropolis, and of all our great cities.\*

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\* The eminent Nonconformist divine, the Rev. Dr. Joseph Parker, in a letter to the *Times* of date Sept. 18, 1880, writes :—“Has not the time come when the points of union should be magnified, and the points of difference be reduced to a *minimum* ? My own impression is, that there are thousands of Christians in

Knowing how much the higher conditions of human beings are dependent upon correct moral training in infancy, upon thorough intellectual culture, and the requirements of, at all events, a moderate decency in domestic arrangements, there is presented in London, and every large town in England, an ample field of useful and delightful employment to multitudes of the educated and refined classes who at present have much difficulty in "killing time." Thus, all neglected children, and all bent down by the iron grasp of poverty and chilled by the icy touch of age, might be washed and made clean, warmed, clothed, fed, and comfortably housed. This, in a city where thousands of persons are burdened with the plethora of superabundant wealth, is surely not too much to demand of a Church organized for the pure and elevating worship of God. The feverish longing for periodical excitement, so intense amongst the upper classes, would ere long be calmed, the frivolous and amusing eccentricities of dress be restrained, manners become more sincere, and the wretched insipidity of dining room and drawing room conversation would naturally be superseded by higher aims and a nobler tone. Then the painful sense of *ennui* and mental vacuity would be exchanged for the healthful glow of moral vigour, and many angelic natures, by the daily exercise of "the charities which soothe, and heal, and bless," would bask in the divine beatitudes of benevolence, and be rewarded by a constant and increasing joy.

### The extravagancies of ecclesiastical dress, and the antic

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England who have no connection with the sects, and who, strange as it may appear, are not aware of their own Christianity. This anomaly is to be accounted for by the fact that in the hands of the sects Christianity has become a set of theological opinions and definitions, instead of being left as the spirit of self-sacrifice for the good of others. Christianity is not a form, it is a spirit; it knows nothing of articles, catechisms, standards, and subscriptions to tests or creeds. All these are merely human arrangements or conveniences, and if not kept in their proper places they will do more mischief than it is in the power of Atheism to effect. I do not hesitate to say that sectarian theology is the most mischievous influence of the age. Men who think carefully and broadly will never be united on this basis; it is too narrow, too vague, and too controvertible. Is it not possible to find a point at which all reverent thinkers will unite in cordial fellowship? In my opinion it is quite possible, and, if possible, it must be infinitely desirable."

gesticulations which so prevail in many of our Churches, and which are so prominent in some modern developments of Ritual, are not altogether harmless. Rather, we should say, they must be actively mischievous. As little can we consider that the flagrant mistakes in Hymns and Litanies are rendered more endurable by being chanted and intoned, and that the blunders in many sermons become less nonsensical and injurious when with lengthened visage they are confidently spoken in a sepulchral tone. We hope to be pardoned the observation, that "the delivery"—as it is termed, of our ecclesiastical instructors—is as susceptible of improvement as their Theology and Philosophy. The Scriptures, for example, are in large measure highly dramatic, and obviously require the finest and most varied elocution. They are usually read with a dull, pompous solemnity, or a lifeless drawl, often inevitably producing a well known "sleepy-dis-temper." In reference to this too common evil *The Times* thus writes:—"Enter church after church in the Metropolis, or elsewhere, and you shall hear the prayers read by a machine, and the sermon read by a drone. The supplications are solemn without being serious, the exhortations have only that gravity which conduces to sleep. The one is a pious form, the other an unpleasant necessity."

If, for one brief moment, we might further tread with cautious footstep upon even more delicate ground, and tender a hint to our religious shepherds, we would ask:—Would it not be well, if, in their spiritual visitations, they would strive to be more natural and genial, bearing in mind that the power of truth and gentleness is great? Might they not also with advantage study a wise economy of words, avoiding an air of too intimate familiarity with the Deity, and unwarrantable affirmations about Him beyond what He Himself has clearly made known? In any day dreams, never imagine that men have communion, mutual interchange of thought, with the Eternal-Infinite One. Be conversant with the useful lights of Modern Science, rather than continue to employ the misleading glimmerings of Old Tradition, which have descended from the obscurity of the middle ages. Know that absolute uniformity of opinion in all

things is undivine and undesirable. Show that you have a real kindly sympathy and hearty interest in beneficent work. Remember that—

“To err is human, to forgive divine.”

Carefully avoid any ultra-placid, wrapt-consciousness in self, a too frequent result of overmuch study and a solitary life. Eschew “the rigid feature,” and the much starched cambric. Do not assume the abstracted, murky, cloistered look, so repellent to the poor; or the ungenial and unsocial “stand well back for I am holier than thou” attitude, which so frequently renders all friendly intercourse and well meant visits not only unwelcome, but often worse than useless. Rather, we submit, be distinguished by cheerfulness, gentleness, impartiality, consistency,—“let your light so shine before men that they may see your Good Works,”—may, by ample experience, test and approve of them, and desire to do likewise.

We may also, perhaps, venture to remark that, a nature which is altogether a stranger to soft and sweet delights, one with a voice discordant and harsh, with a philosophy which is blighting and withering, is not well fitted to do good public service in the pulpit. If the people do not go to Church, Whose fault is that? “The hungry sheep look up and are not fed.” Would it not be well if ministers of religion were to insist less on doubtful points of doctrine, and more on the important and necessary duties of daily life, and help to effect a better understanding and a closer conjunction of theology and religion with science and philosophy?\*

12. It may now, in further elucidation of our object, be seriously asked,—How shall we account for the continued

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\* We take the following extract from an address delivered at Maidstone on the 28th Sept., 1880, by the Archbishop of Canterbury, who advises soundly on this matter:—

“Granted that the best preacher is the man who touches the heart and thus influences the life; granted that many gifts of voice, manner, tenderness of sympathetic feeling, and terseness of expression are required if the words of the wise preacher are to be as goads that prick the conscience, as nails driven home to the heart and fastening themselves in the memory; granted, above all, that no

and frequent use of most barbaric symbols in many of our churches and chapels, and this towards the end of the nineteenth century? What would be thought of a Heathen coming to a Christian country, and telling of his Deity flying in the air, talking with one man in a garden, wrestling with another, and smelling the sweet savour of an offering? What would be further thought, if he told, as a true story, that his Deity began to make the world on a Sunday, that he kept at work every day for nearly a week; then, finding what had been accomplished satisfactory, he took a holiday, and rested on Saturday—that he crowned this great work by creating one man and one woman “very good,” although with imperfection; and that (as a not unlikely consequence) they blundered, and were then held to be “wholly defiled,” “made opposite to all good,” and “wholly inclined to all evil.” And finally, that their numerous progeny were not only fully enabled to do actual sin—a thing imaginable and realizable as fact; but were also held guilty for a supposed transgression committed by their ancestors, and were tainted with original (prior to birth) sin—a misnomer and thing impossible!

Suppose, the Heathen were to continue, that this awkward state of things, this moral confusion and chaos at the commencement of the human race was not attempted to be improved by creating another pair of beings with some modification in their nature, and by presenting fruit less

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man can preach effectively what he does not himself feel; granted that there are many gifts besides fulness of knowledge which are required for good preaching; yet without knowledge, in this age especially, the sermon will often be a stumbling-block to some intelligent member of the congregation. . . . A wider knowledge, also, of the motives of action and of the temptations and trials which beset human life will be gained by him who carefully reads history and biography and observes beyond the limits of his own personal experience. We must not make mistakes as to the common truths of physical science if we would have influence with the more intelligent even of the mechanics who are brought under our care. We must not be ignorant of the works of the great masters in poetry and oratory if we would know and reach the feelings of our people; and it would be preposterous that we should seek to guide any but the most ignorant if we knew nothing of the currents of philosophical thought which are bearing on the most earnest of the young around us to conclusions with which their fathers never troubled themselves.”

tempting, and imposing results less disastrous ;—further, that there existed a large majority of persons called the “non-elect,” of whose pre-ordained condition it was affirmed that “God was pleased, according to his will and holy counsel, to permit, *having purposed to order it to his own glory,*” and in display of “his sovereign power,” to be damned—a decree including young and old (not even exempting infants)—who are to be burned for ever ;—surely, it requires no very vivid imagination to conceive that, at this point, the Heathen himself would start back amazed at the description of Deity which he had given, and exclaim, if these things be *true*, then is mortal man “more just than God ;” man more kind than his Maker ! Notions so horrific are sufficient to banish from the human heart “the longing after immortality”—were the total paralysis and ruin of the religious sentiment possible. Nothing might be referred to by him about a Devil, as the English people prefer to allow that nonentity or now sleeping entity, with sundry other kindred matters, to lie quietly at rest.

Let us imagine that this statement was made by a Heathen to some crowded meeting at Exeter Hall, with a Dignitary in the chair. The Heathen, after delivering his long address, would probably with much gravity be informed that there was nothing new or strange in anything which had been related, as in this country, the greatest and most enlightened in the world, there are thousands of professing Christians who affirm of *their* God what the Pagan had declared of *his* Deity.

No wonder that the religious pulse of England is spasmodic ! No wonder that a numbness prevails amongst the thoughtful, well-to-do, and independent working classes, and that strong common-sense people stand aghast, that good men are ashamed, and pious souls revolt !

So offensive and awful to a cultivated, sympathetic, and well-balanced mind are torture and revenge, that, many excellent persons would prefer annihilation (and their preference is justifiable) to a so-called heaven in which there should

exist a distinct perpetual consciousness of *one* human creature being kept in torment for ever. Nay, the Heathen we have introduced might in the flow and glow of his emotions, in the wealth of his affectionate nature, feel assured, and in his earnest cogitations reasonably conclude, that Her Majesty the Queen of England, the Archbishop of Canterbury, the Cardinal of Westminster, and all the members of the Anti-Vivisection Society would decline to choose for themselves a future-life with the inevitable, but sad condition, that even a Kitten—a sentient creature now protected by British Law—should be put to a slow-fire, and its cries of anguish to resound in the echoing corridor and whispering gallery of every human consciousness during eternity. With such a fatal obstacle to human happiness, ‘resonant hallelujahs’ and the ‘rapture of satisfaction’ would be impossible! Any idea of ‘beatific vision’ and ‘ceaseless psalmody’ would be a mockery!

It is, we trust, not too much to say that the once too deeply-rooted and heartless religion of Calvin is disappearing in England, and in Scotland too. Scientific knowledge and scholarly criticism are surely and quickly eating away the very core of the popular theology of our day. “It has taken a long time for the new wine to burst the stout old bottles, but the bursting has come at last!”

We are therefore exceedingly glad that many voices, loud and significant, are now raised, demanding, “Give us a God we do not need to apologize for? Give us a God we do not need to defend?” In all good faith we sincerely ask this important question—over which many rather self-satisfied persons might usefully ponder, carefully reflect upon, and judiciously answer, not in haste, but at leisure:—Whether is the philosophy of Atheism or Calvinism the more dishonouring and offensive? Is the conception and belief of Atheism or the creed of Calvinism the more destructive to the well-being and happiness of man? Is the great and good Universe *minus* Deity and immortality—awful as the idea may be—or the same Universe *plus* the God of some not unpopular theologies, the less to be desired, the more to be hated? We are ourselves, fortunately, not obliged to accept either of these conclusions, and we may, therefore, the more readily be permitted to put this question, to ask for its serious



consideration, and for a candid, plain, common-sense reply. Which of the two, then, is the worse? No Deity at all, and peaceful, unconscious rest in the silent land where there is no dreaming? Or, the tyrant sovereignty of the God of Calvin, with future suffering that is unimproving, and endless torment that is altogether hopeless?\*

13. Meanwhile, Time is marching forward with quick and ever-lengthening strides. Already, upon the field of the world, mighty and well defined shadows are cast from events yet mightier, not far behind, nay, at our very doors. Is not "the schoolmaster abroad" instructing the children of these islands with an assiduity and completeness unknown before? The Clergy of the next generation, when the seeds of knowledge, now being scattered broadcast over the land, shall have sprung up and borne fruit, will have to address audiences of educated persons. Then, our working classes, no less than the middle and the higher sections of the community, in addition to mere elementary acquirements, will be refined by Art and Poetry, will be no longer strangers to History and its lessons, will know something of Physical Science and its conclusions, and will possess, at least, a fair acquaintance with the masterpieces of our National Literature. The Clergy will have to preach to cultivated men, and cultivated women. They will then be spiritual guides of those who—

"Find tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything."

How will the pulpit adapt itself to these altered circumstances, for, adaptation there must be, unless it abrogates

\* This view is pointedly expressed by Burns, the Scottish poet, in the following stanza of his "Holy Willie's Prayer":

"O Thou, wha in the heavens dost dwell,  
Wha, as it pleases best thyself,  
Sends aye to heaven, and ten to hell,  
A' for thy glory,  
And no for any guid or ill  
They've done afore thee!"

John Wesley is said to have told a Calvinist—"Your God is my devil."

its function as a living power, and subsides into a mere fossil? Will instructed, thinking men in the closing years of the nineteenth century, listen placidly while the theology of the sixteenth is expounded for their benefit? As reasonably might you offer, as Mr. Froude rather startlingly puts it—"well-watered chaff to the giant dray horse."

But let us not be misunderstood. It is far from our purpose, and would, in fact, contradict our opening remarks, to imply that the religious life of our country is incurably diseased. On the contrary, it is, we believe, sound at heart, though not, at this moment, in robust and perfect health. Beneath the aberrations and eccentricities of the intellect, which disfigure the religious sentiment of the day, it is yet pervaded by an earnestness of intention, by a spirit of reverence for things deemed sacred, and especially by a conviction of the importance of true beliefs, which are so justly opposed to a barren, blank indifferentism—the caricature of genuine philosophy, and the offspring of universal scepticism.

We offer this tribute to the devout sincerity of our fellow-countrymen, heartily, and cheerfully. We feel that we owe them nothing less than this concession. If, in these pages, the frankness of our protest, when we have alluded to conceptions, rites, or beliefs, by many deemed true and sacred, but which, by us, can only be regarded as false and pernicious,—if our outspokenness has seemed occasionally to verge on the harsh, or, as some might complain, on the acrid,—we hope it will be attributed to misapprehension, or even to defective taste; in short, to anything rather than to a cold and an unsympathetic spirit. May we not, then, in taking leave of our readers, be allowed to solicit for these "Thoughts" and "Suggestions" the same candid and kindly consideration which we desire to bestow on arguments opposed to our own? Why should we not—each from his own individual standpoint—say all that we believe to be true—boldly and honestly, and yet, indeed, before all things, with charity? There is a word in our language which expresses most happily our meaning; it is the word *genial*. Are we striving to effect some Political, Social, Philosophic, or

Religious reform? Let us set about our work—*genially*. We remember a passage in a book by Dr. F. W. Faber, so apposite to this matter, that perhaps we cannot do better than present it as a portrait, which will doubtless remind the reader of many originals:—

“Weak and full of wants as we are ourselves, we must make up our minds, or rather take heart, to do some little good to this poor world while we are in it. Kind words are our chief implements for this work. A kind-worded man is a genial man; and geniality is power. Nothing sets wrong right as soon as geniality. There are a thousand things to be reformed, and no reformation succeeds unless it be genial. . . . Men want to advocate changes, it may be in politics, or in science, or in philosophy, or in literature, or perhaps in the working of the Church. They give lectures, they write books, they start reviews, they found schools to propagate their views, they coalesce in associations, they collect money, they move reforms in public worship, and all to further their peculiar ideas. They are unsuccessful. From being unsuccessful themselves they become unsympathetic with others. From this comes narrowness of mind. Their very talents are deteriorated. The next step is to be snappish, then bitter, then eccentric, then rude. After that, they abuse people for not taking their advice; and, last of all, their impotence, like that of all angry prophets, ends in the shrillness of a scream. Why they scream is not so obvious. Perhaps for their own relief. It is the phrensy of the disregarded sibyl. All this comes of their not being genial. Without geniality no solid reform was ever made yet. . . . Nothing can be done for God without geniality. More plans fail for the want of that than for the want of anything else.”\*

14. Most persons will readily acknowledge that there is ample room for improvement in the method and order, as well as in the spirit and tone, of public worship in this country. The accompanying scheme offers suggestion for comment in this direction.

The ideal of a religious service in agreement with modern science and philosophy, and in harmony with the feeling of reflective and devout minds, can be obtained only from a wide induction of opinions, and the collation of numerous and

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\* “Spiritual Conferences,” pp. 42, 43.

varied experiences. This subject has engaged the attention of many thoughtful persons who have felt the jar and strain of much that is commonly called public worship.

It may be assumed, as a general principle, that everything connected with public worship should contribute towards the expression and the strengthening of devout and elevating feeling. The idea is not a novel one to religious bodies, though it is not often carried out with sufficient care and consistency. Happily, as to methods, it is not necessary to lay down altogether new lines of religious observance. Indeed, the scheme here offered might be readily adapted to the order of many existing services.

Religious services should be homogeneous, and so free from distracting and alien associations, that every part and circumstance of them shall tend to keep their main object steadily in view. To the eye, therefore, as well as to the ear nothing should present itself in a place of worship that does not contribute to the objects desired. By this law may be determined the kind of building, the style of Art-representation, and the character of the music that should be employed. The language of Art is simple, impressive, and universally intelligible; hence its value as the exponent and ally of religious feeling. The services are apt to become cold, hard, and unattractive, in which Art is not made an important medium of expression.

As to the mode of individual devotion in a congregation, the suggested Order of Service combines the three well understood forms. It is believed that there would be no insuperable difficulty in the way of arranging and constructing two sorts of Service;—one, the chief aim of which should be Devotion, and the other more adapted to convey Intellectual and Moral instruction. With some such arrangement for morning and evening exercises and discourses, a wider range and choice of topic and mode of illustration and discussion than seem at present possible, or perhaps desirable, would probably follow.

We are far from assuming that the pulpit and the professor's desk are the only or the chief sources of moral influence and religious instruction. The pulpit for addresses to the people has long been an institution of the Church; it has been associated with public worship, and has done much for the improvement of mankind. For those who have little leisure, it might give the substance of a volume within the limits of a discourse. On the stage, at the bar, in the Houses of Parliament, the living voice has always possessed a special charm distinct from that of the silent book, however elegant and correct. More education and growing refinement will not abolish the efficacy of oral teaching; they will rather elevate its tone, and widen its empire. For these and similar reasons we assume the continuance of the pulpit, and the enduring usefulness of the venerable usage which brings men and women together in solemn assemblage, for mutual encouragement in well doing, and the utterance of devout aspirations fitly conceived and worthily expressed. These are reasons among many that might be cited for retaining the pulpit or the platform as an auxiliary to worship and the diffusion of popular instruction.

It should also be considered, whether, in a Church like that proposed, and which might be opened daily like churches on the Continent, there should not be short week-day services, and simple devotional exercises every morning and evening, besides classes throughout the week, for which adequate provision could be made in the construction of the building. It seems to many a sad waste of valuable opportunities that not a few costly and noble Ecclesiastical Edifices should be in use only a few hours in the week. The members of a living, earnest, and truly Catholic Church, awake to the necessity of aiding the religious development, the moral and intellectual improvement, and the æsthetic tastes of the general body, would be careful to relieve the dreary solitude within the walls of the material structure during the six days out of the seven. This, perhaps, might be best accomplished by providing lectures on scientific and kindred subjects, to be delivered by competent teachers, which should set forth the power, wisdom, and goodness so manifestly displayed in the

majesty of the heavens and the beauty of the earth. Such addresses would be made additionally attractive and useful if accompanied by suitable music, which might be rendered in a manner both simple and grand. Experience has proved that large audiences readily feel the elevating power of music, and that the mental relief which it gives need not be confounded with the gratification of a mere craving for excitement.

To associate the idea of Divine Worship with the highest well-being of man, including all that is helpful towards his social, intellectual, moral, and spiritual elevation, and to do this independently of all merely sectarian influences, and in such modes as may gain the interest of those persons in every class, who care more for religious culture than for dividing names and stereotyped creeds, is quite in agreement with the spirit and manner of the best modern thought.

It has appeared to the compilers of the accompanying Order of Service, that these views can at present be best carried out by means of a new and a free pulpit, and by the erection and maintenance of a grand and really Catholic Metropolitan Church, wherein no object should be sought in its teachings and devotions but the crowning Christ-like end of the whole life's dedication to the Divine One, evinced in the love of Him, and in the faithful service of man.

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In parting with our readers, we would in all sincerity add that none can be more conscious than ourselves of the imperfect manner in which we have treated a great subject. But it has long appeared to us that a deep, unsatisfied want exists in the present day—

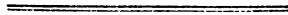
A Public Service of Religion, Truly Catholic—

to express and intensify the Aspirations of free, yet reverent minds. Already, since the first issue of these "Suggestions,"

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we have found ourselves in frequent and unexpected contact with many who cordially approve their object, and are willing to unite with others in the attempt to realize it. Should this further issue stimulate in the same important direction the consideration of those who have gifts and culture, our humble effort will find an increased reward.

THE AUTHORS.



The following statement by the Rev. M. J. Savage, Boston, U.S., respecting a place of worship for the future is so much in agreement with our views that we have much pleasure in placing it before our readers :—

“ I want to give you, in as brief a view as is possible, an outline of my ideal of a place of worship. If we had no house in which we could meet, and it were left to me to dictate as to what it should be, I would have something after the fashion which I will now suggest. I would have a church beautiful in its architecture. I would have one as fine as we could easily and honestly afford. It should stand as the ideal of beauty and of truth. It should suggest aspiration. Its very outline should lead forward and lure upward the thoughts and the emotions. And, then, fine music, as fine as organ tone and human voice could produce. But, the main thing, I would have it fuller of suggestions of the history of the heroism and the glory of man than is Westminster Abbey. I would have it fuller of relic and of picture and of beautiful suggestive things than any Catholic cathedral of the world. Busts, statues, pictures, relics and reminiscences of all the grand souls of the world should be in it, so that the eye should light, whichever way it turned, upon some suggestion of human nobility ; should see the figure or something to call up the idea of the man who has served his kind in the realm of art, in the realm of science, in the realm of philanthropy, in all departments of life. The great men of our history should be there. The air should be redolent with the perfume of their remembered deeds. The air should be alive and quivering with the whisper of these spiritual presences, and of what they have done for men. And everywhere the soul should see something to suggest the highest possibility of life, something to stimulate and lift up and ennoble man. And then the internal activities of the church should correspond to all these three departments of worship. It should be a part of our work to cultivate eyes to see and hearts to feel all the infinite forms of the world's beauty.”



# PROPOSED ORDER

## OF

# A PUBLIC RELIGIOUS SERVICE.

*The Organ to be played while the Congregation is assembling.*

1. A Hymn of Aspiration ; simple tune, so that all the Congregation may unite in singing.

2. A Dedication of the Congregation to higher religious life.

3. A Service of Adoration, Praise, and Thanksgiving to God ; or a Service acknowledging our dependence on Him ; or a Service confessing our unworthiness, and expressing our resolves to be more kind, truthful, just, generous, faithful, pure, steadfast, true unto one another.

4. Anthem.

5. A Silent Devotional Exercise,—with appropriate organ accompaniment.

6. Two reading lessons ; one from the Bible, and one from some other Religious Literature. Between the readings a connecting hymn may be sung.

7. Anthem.

8. Sermon or Discourse.

9. A Hymn ; simple tune, like No. 1.

10. Benediction.

*The Organ to be played while the Congregation is leaving.*

THE  
NEW CATHOLIC CHURCH,

DEDICATED

TO

THE WORSHIP OF GOD AND THE SERVICE OF MAN.

*Suggestions.*

1. A collection to be made of Two Hundred carefully selected hymns, which might be added to in future editions.

2. A book of Religious Services, with a Supplement of Fifty pages of extracts from Ancient and Modern religious writers. This book might also be enlarged as opportunity offered.

The principle of Religious Growth to be acknowledged, so that in the future the Services would undergo such changes as the Intellectual, Moral, and Spiritual development of the Congregation might require.

*Resolve.*

To begin by building in London a handsome Gothic Church to seat not less than 1,000 persons, which shall be adorned with stained glass in every window, with suitable paintings and statues, and possessing a choir equal to that of St. Paul's Cathedral or Westminster Abbey.

The following are the extracts previously referred to, showing the conclusions of modern philosophers with relation to the topics herein discussed :—

*Deity not an object of immediate Contemplation.*

“The Deity is not an object of immediate contemplation ; as existing and in Himself, He is beyond our reach : we can know Him only mediately through His works, and are only warranted in assuming His existence as a certain kind of cause necessary to account for a certain state of things, of whose reality our faculties are supposed to inform us.”

Sir WILLIAM HAMILTON.

“To speak of an Absolute and Infinite Person, is simply to use language to which, however true it may be in a superhuman sense, no mode of human thought can possibly attach itself.”

Professor H. L. MANSEL.

*Free-will, Responsibility, and Duty.*

“Throughout the breadth and height and depth of human consciousness, Personality manifests itself under one condition, that of a Free Will, influenced, though not coerced, by motives.”

“The essential characteristic of volition, as presented to the mind, consists in the consciousness of a power of choosing between two alternative determinations.”

Professor H. L. MANSEL.

“Free agency may co-exist with *invariable* regularity, it obviously cannot co-exist with *necessary* regularity, which, consequently, is incompatible with moral responsibility. If men are compelled by the force of circumstances, or by any other force, to move only in one direction, they cannot be responsible for not moving in a different direction.”

WILLIAM THOMAS THORNTON.

“If you deprive man of his free agency, you subvert his nature. You may have order from him and regularity, as you may have from the tides and the trade-winds, but you put an end to his moral character, to virtue, to merit, to accountability.”

THEIST.

“To deny the freedom of the Will is to make morality impossible.”

JAMES ANTHONY FROUDE.

"I submit that Duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us where we will, and which only leaves us when we leave the light of life."

The Right Hon. W. E. GLADSTONE.

*The Book of Nature and the Bible.*

"Within the memory of some [say, within fifty years], the common practice of theologians was to test any new scientific heresy by its agreement or non-agreement with the Bible; but the time had now come when what was taught in the Bible was tested by science. It was upon the science of the time that the basis of religion must rest, using the word 'science' in its largest sense as dealing with human nature in its religious and moral, as well as in its intellectual state. The Book of Nature was not now to be interpreted by the Bible, but the Bible was to be interpreted by the Book of Nature; and in the future, nothing connected with religion would stand that was not in accordance with the great revelation of nature."

Dr. WILLIAM B. CARPENTER.

*On Faith in the Veracity of our Faculties.*

"Faith in the veracity of our faculties, if it means anything, requires us to believe that *things are as they appear*—that is, appear to the mind in the last and highest resort; and to deal with the fact that they '*only appear*' as if it constituted an eternal exile from their *reality* is to attribute lunacy to universal reason. . . . The infinite is no doubt the negation of the finite; but so also is the finite of the infinite. . . . Both are not indeed alike '*conceivable*,' if by that word be meant *presentable in imagination*; but both are alike cogitable, and take their place among the objects of assured belief at the same moment and in the same act. The experience which gives to my perception a body of certain shape and size, simultaneously gives to my knowledge the boundless space in which it lies. The definite object is seen upon the infinite ground."

Rev. Principal MARTINEAU.

*Body and Extension not the Same.*

"There are some that would persuade us, that body and extension are the same thing; who either change the signification of words, which I would not suspect them of, they having so severely condemned the philosophy of others, because it hath been too much

placed in the uncertain meaning, or deceitful obscurity of doubtful or insignificant terms. If, therefore, they mean by body and extension the same that other people do, viz., by body, something that is solid and extended, whose parts are separable and moveable different ways; and by extension, only the space that lies between the extremities of those solid coherent parts, and which is possessed by them; they confound very different ideas one with another. For I appeal to every man's own thoughts, whether the idea of space be not as distinct from that of solidity, as it is from the idea of scarlet colour? It is true, solidity cannot exist without extension; neither can scarlet colour exist without extension; but this hinders not but they are distinct ideas. Many ideas require others as necessary to their existence or conception, which yet are very distinct ideas. Motion can neither be, nor be conceived, without space; and yet motion is not space, nor space motion: space can exist without it, and they are very distinct ideas; and so, I think, are those of space and solidity. Solidity is so inseparable an idea from body, that upon that depends its filling of space; its contact, impulse, and communication of motion upon impulse. And if it be a reason to prove, that spirit is different from body, because thinking includes not the idea of extension in it; the same reason will be as valid, I suppose, to prove, that space is not body, because it includes not the idea of solidity in it; space and solidity being as distinct ideas, as thinking and extension, and as wholly separable in the mind one from another. Body then and extension, it is evident, are two distinct ideas. For, 1st, extension includes no solidity, nor resistance to the motion of body, as body does. 2ndly, The parts of pure space are inseparable one from the other; so that the continuity cannot be separated, neither really or mentally. For I demand of any one to remove any part of it from another, with which it is continued, even so much as in thought. . . . If body be not supposed infinite, which, I think, no one will affirm, I would ask, whether, if God placed a man at the extremity of corporeal beings, he could not stretch his hand beyond his body? If he could, then he would put his arm where there was before space without body; and if then he spread his fingers, there would still be space between them without body."

JOHN LOCKE.

"If space was created, it must have been previously non-existent. The non-existence of space cannot, however, by any mental effort, be imagined. It is one of the most familiar truths that the idea of space as surrounding us on all sides is not for a moment to be got rid of—not only are we compelled to think of space as now everywhere present, but we are unable to conceive its absence either in the past or the future. And if the non-existence of space is absolutely inconceivable, then, necessarily, its creation is absolutely inconceivable."

HERBERT SPENCER.

"It is impossible to imagine that there should be no space, though one might very well imagine there should be space without objects to fill it. Space is therefore regarded as a condition of the possibility of phenomena, not as a determination produced by them; it is a representation *à priori* which necessarily precedes all external phenomena."

"Kant's Critique," as translated by MAX MÜLLER.

"Let a vast sphere be described of such mighty dimensions that it embraces not only all the objects visible to the unaided eye, not only all the objects visible in our most powerful telescopes, but even every object that the most fertile imagination can conceive, what relation must this stupendous sphere bear to the whole of space? The mighty sphere can only be a small part of space. It must bear to the whole of space a ratio less than the water in a single dew-drop bears to the water in the Atlantic Ocean."

Professor ROBERT S. BALL.

"It is not simply the vast in which men have learned to believe, not mere immensity, but the mystery of absolute infinity. On all sides our island home is surrounded by a shoreless sea of space."

R. A. PROCTOR.

### *The Indefinite and the Infinite.*

"Mr. [J. S.] Mill does not seem to be aware that what the mathematician calls *infinite* the metaphysician calls *indefinite*, and that arguments drawn from the mathematical use of the term *infinite* are wholly irrelevant to the metaphysician."

Professor H. L. MANSEL.

### *The Smallness and Swiftness of Atoms,*

"We have absolute proof that gases consist of particles of matter which are perfectly free and detached from one another, and which are constantly flying about in all directions. . . . An equation can be formed, by which the diameter of a particle is given in terms of quantities which are all, at least approximately, known. This calculation has actually been made, and the result is that the effective diameter of a particle must be something certainly not very different from one 250,000,000th part of an inch. Then, of course, knowing the diameter of a particle, and the average distance between two contiguous particles, we can calculate how many particles there are in a cubic inch of any gas at the ordinary temperature of pressure. Thus we can assert from measurement and calculation that the number of particles in a cubic inch of air in the ordinary state of the atmosphere is represented by a number which is approximately

about  $3 \times 10^{20}$ . This number might have been written as 3 with 20 cyphers after it: [thus, 300,000,000,000,000,000,000.] If a drop of water is  $\frac{1}{16}$ th of an inch in diameter, and if those numbers I have just given represent the diameters of its individual particles, or its grained structure, what is the size of a body which bears to the whole earth the same ratio as one of those particles to this drop of water? The answer is that it must be something between about the size of a cherry or small plum and the size of a cricket-ball. Take on the average a good sized plum, or a small orange, then you get from that the approximation that as the large plum is to the whole earth, so is this coarse-grained particle to the drop of water; so that if we could magnify a drop of water to the apparent size of the whole earth, as seen from the distance at which a single plum is just visible, we could just see its grained structure.

"In a mass of hydrogen at ordinary temperature and pressure, every particle has on an average 17,700,000,000 collisions per second with other particles, that is to say, 17,700,000,000 times in every second it has its course wholly changed. And yet the particles are moving at a rate of something like seventy miles per minute. So comes this curious problem—given that the direction of motion of a particle is arbitrarily changed 17,700,000,000 times in every second, and that the particle itself is moving seventy miles in a minute, where would it be at the end of a single minute, having started from any given place?"

Professor P. G. TAIT.

### *The Reign of Law Universal.*

"In the first place, then, we must acknowledge that God governs the world by fixed laws, and does not alter these laws at our wish or request. This is that great truth of the order of nature which science presents to us in every possible form, and with every token and evidence—which experience teaches us (if we do but attend to her) in every act of our lives, and which nevertheless we seem to set aside or ignore, or to which we yield only a forced or reluctant assent. Let us endeavour to put the thought of this clearly before the mind's eye; let us imagine some one, I will not say 'a little lower than the angels,' but a natural philosopher who is capable of seeing creation, not with our imperfect vision and hazy fancies, but with a real scientific insight into the world in which we live. He would behold the reign of law everywhere, in the least things as in the greatest, in the most complex as well as in the simplest, in the life of man as well as of the animals, extending to organic as well as inorganic substances; in all the sequences, combinations, adaptations, motions, intentions of nature, he would recognize the same law and order—one and continuous in all the different spheres of knowledge, in all the different realms of nature, through all time and over all space. Nowhere would the microscope or the telescope

reveal to him any spring or interval in which as in some cracked jar a hand or a finger might be inserted: nowhere would there be an aperture in nature through which the light from another world might come streaming. He would trace the most seemingly capricious of earthly things, such as the winds and the mists, to their ocean home; to us they are the type of human mutability, but he would know that they are really subject to laws as fixed as those by which the stone falls to the ground; in the processes of birth and death he would also recognize the uniformity of causes which could not be set aside. He would confess, too, that the actions of men and the workings of the mind are inseparable from the physical antecedents or accompaniments which prepare for them or co-operate with them, and that they are ordered and adjusted as part of a whole. Nor will he deny, when he looks up at the heavens, that this earth with its endless variety of races, and languages, and infinity of human interests (each one so intense and particular at some time or other to some individual man), is only to be regarded as a pebble on the sea-shore or as a point in immensity in comparison with the universe. And in this universe, at the utmost limit to which the most powerful instruments will carry the eye of man, there is still the same order reappearing everywhere, the same uniformity of nature, the same force which acts upon the earth. This is that law—one and continuous in all times and places, which may be truly said to be the visible image of God and ‘her voice the harmony of the world.’”

Rev. Professor JOWETT.

“To grant our prayers would, we well know, be often the greatest unkindness God could do us. We know so little what would make us happy or what would do us good. If we saw a little truer, a little deeper, or a little further, we should pray to be delivered from the fate we are now passionately praying to attain, as from the worst of earthly evils. To pray for this or that blessing with the proviso, ‘if it be good for us,’ is superfluous, for our Creed is that God will always give His children what he sees to be good for them.”

W. RATHBONE GREG.

“Men praying resemble sailors who have cast anchor on a rock, and who fancy that they are pulling the rock to them when they are pulling themselves to the rock.”

“FORTNIGHTLY REVIEW.”

“Prayer with the view of working upon God’s Will is idle.”

The Hon. AUBERON HERBERT.



*Nature not Self-originated.*

"None of the processes of Nature, since the time when Nature began, have produced the slightest difference in the properties of any molecule. We are therefore unable to ascribe either the existence of the molecules or the identity of their properties to the operation of any of the causes which we call natural. On the other hand, the exact quality of each molecule to all others of the same kind gives it, as Sir John Herschel has well said, the essential character of a manufactured article, and precludes the idea of its being eternal and self-existent. Thus we have been led, along a strictly scientific path, very near to the point at which Science must stop. Not that science is debarred from studying the external mechanism of a molecule which she cannot take to pieces, any more than from investigating an organism which she cannot put together. But in tracing back the history of matter, Science is arrested when she assures herself, on the one hand, that the molecule has been made, and on the other, that it has not been made by any of the processes we call natural."

Professor CLERK MAXWELL.

"The question of Spontaneous Generation is, I believe, practically set at rest for the scientific world. . . . Place an old boot in a moist place, or expose common paste, or a pot of jam to the air; it soon becomes coated with a blue-green mould, which is nothing else than the fructification of a little plant called *Penicillium glaucum*. Do not imagine that the mould has sprung spontaneously from boot, or paste, or jam; its germs, which are abundant in the air, have been sown, and have germinated, in as legal and legitimate a way as thistle-seeds wafted by the wind to a proper soil."

Professor J. TYNDALL.

"I am ready to adopt it as an article of scientific faith, true through all space and through all time, that life proceeds from life and from nothing but life."

Sir W. THOMSON.

*The Evolution of the Individual.*

"No exception is, at this time, known to the general law, established upon an immense multitude of direct observations, that every living thing is evolved from a particle of matter in which no trace of the distinctive characters of the adult form of that living thing is discernible. This particle is termed a germ. . . . In all animals and plants, above the lowest, the germ is a nucleated cell, using that term in its broadest sense; and the first step in the process of the evolution of the individual is the division of this cell into two or more portions. The process of division is repeated, until the

organism, from being unicellular becomes multicellular. The single cell becomes a cell-aggregate; and it is to the growth and metamorphosis of the cells of the cell-aggregate thus produced, that all the organs and tissues of the adult owe their origin."

THOMAS HENRY HUXLEY, LL.D.

"Let us never forget that Life, as we know it here below, is the antecedent or the cause of organization, and not its product; that the peculiar combinations of matter which are the homes and abodes of Life are prepared and shaped under the control and guidance of that mysterious power which we know as vitality; and that no discovery of science has ever been able to reduce it to a lower level, or to identify it with any purely material force."

The Duke of ARGYLL.

"When a thought passes through the mind, it is associated, as we have now abundant reason for believing, with some change in the protoplasm of the cerebral cells. Are we, therefore, justified in regarding thought as a property of the protoplasm of these cells, in the sense in which we regard muscular contraction as a property of the protoplasm of muscle? or is it really a property residing in something far different, but which may yet need for its manifestation the activity of cerebral protoplasm?"

"If we could see any analogy between thought and any one of the admitted phenomena of matter, we should be justified in accepting the first of these conclusions as the simplest, and as affording a hypothesis most in accordance with the comprehensiveness of natural laws; but between thought and the physical phenomena of matter there is not only no analogy, but there is no conceivable analogy; and the obvious and continuous path which we have hitherto followed up in our reasonings from the phenomena of lifeless matter through those of living matter here comes suddenly to an end. The chasm between unconscious life and thought is deep and impassable, and no transitional phenomena can be found by which as by a bridge we may span it over; for even from irritability, to which, on a superficial view, consciousness may seem related, it is as absolutely distinct as it is from any of the ordinary phenomena of matter."

Professor G. J. ALLMAN.

"To attempt to reckon up the influence which Mr. Darwin's multifarious work has had upon modern thought and modern life in all its phases seems as difficult a task as it would be to count the number and trace the extent of the sound-waves from a park of artillery. The impetus he has given to science, not only in his own, but in other departments, can only find a parallel in Newton. . . . Mr. Darwin's great theory, in some of its parts, may require modification; he himself latterly, we believe,

did not seek to maintain it in all its original integrity. As has been suggested, some greater law may yet be found which will cover Darwinism and take a wider sweep; but, whatever development science may assume, Mr. Darwin will in all the future stand out as one of the giants in scientific thought and scientific investigation."

"THE TIMES."

"It may be admitted that when Professor Darwin's books on the *Origin of Species*, and on the *Descent of Man*, first appeared they were largely regarded by religious men as containing a theory necessarily hostile to fundamental truths of religion. A clearer study has greatly modified any such impression. It is seen that, whether the creative activity of God is manifested through catastrophes, as the phrase goes, or in progressive evolution, it is still His creative activity, and the really great questions beyond remain untouched. The evolutionary process, supposing it to exist, must have had a beginning: who began it? It must have had material to work with: who furnished it? It is itself a law or system of laws: who enacted them? . . . There are apparently three important gaps in the evolutionary sequence which it is well to bear in mind. There is the great gap between the highest animal instinct and the reflective, self-measuring, self-analyzing thought of man. There is the greater gap between life and the most highly organized matter. There is the greatest gap of all between matter and nothing. At these three points, as far as we can see, the Creative Will must have intervened otherwise than by way of evolution out of existing materials—to create mind, to create life, to create matter. But, beyond all question, it is our business to respect in science, as in other things, every clearly ascertained report of the senses, for every such report represents a fact, and a fact is sacred as having its place in the Temple of Universal Truth."

Rev. Canon LIDDON.

"On the whole we must really acknowledge that there is a complete absence of any fossil type of a lower stage in the development of man. Nay, if we gather together the whole sum of the fossil men hitherto known, and put them parallel with those of the present time, we can decidedly pronounce that there are among living men a much greater number of individuals who show a relatively inferior type than there are among the fossils known up to this time. . . . One thing I must say—that not a single fossil skull of an ape or of an 'ape-man' has yet been found that could really have belonged to a human being. Every addition to the amount of objects, which we have obtained as materials for discussion, has removed us further from the hypothesis propounded. . . . As a matter of fact, we must positively recognize that there still exists as yet a sharp line of

demarcation between man and the ape. We cannot teach, we cannot pronounce it to be a conquest of science, that man descends from the ape or from any other animal."

Professor RUDOLF VIRCHOW.

"We live in an age when young men prattle about Protoplasm and when young ladies in gilded saloons unconsciously talk Atheism."

The Earl of BEACONSFIELD.

*The Growing Beauty and Fitness of the World.*

"*The Formation of Vegetable Mould.* When we behold a wide turf covered expanse, we should remember that its smoothness, on which so much of its beauty depends, is mainly due to all the inequalities having been slowly levelled by worms. It is a marvelous reflection that the whole of the superficial mould over any such expanse has passed, and will again pass, every few years, through the bodies of worms. The plough is one of the most ancient and most valuable of man's inventions; but long before he existed, the land was in fact regularly ploughed, and still continues to be thus ploughed by earth worms. It may be doubted whether there are many other animals which have played so important a part in the history of the world, as have these lowly organized creatures. Some other animals, however, still more lowly organized, namely corals, have done far more conspicuous work, in having constructed innumerable reefs and islands in the great oceans; but these are almost confined to the tropical zones."

CHARLES DARWIN.

"One is constrained to respect the perfection of this world, in which our senses converse. How wide, how rich! What invitation from every property it gives to every faculty of man! In its fruitful soils; in its navigable sea; in its mountains of metal and stone; in its forests of all woods; in its animals; in its chemical ingredients; in the powers and path of light, heat, attraction and life, it is well-worth the pith and heart of great men to subdue and enjoy it."

R. W. EMERSON.

"There is so much beauty, majesty, and harmony in the order of Nature, so much to fill, satisfy, and tranquillize the mind, that, by those who are accustomed to the contemplation, the notion of an infringement of it will at length be viewed as a sort of profanation and as even shocking—as the mere dream of ignorance, the wild and atrocious absurdity of superstition and enthusiasm.

"DUBLIN REVIEW."

"There is no element of our sensuous nature which yields us greater or more varied pleasure than the perception of colour. Whether we look at the larger physical wholes, the azure heaven above us, the purple sea beneath us, and the green meadows by our side ;—or at the smaller organic bodies, the brilliant flowers, the crimson foliage of autumn, the gaudily painted butterflies, the beetles clad in burnished gold, the peacock adorned with all the hues of the rainbow, and the humming-birds decked out in ruby, sapphire, and amethyst ;—or again at the transient effects of light in the spectrum, the soap-bubble, the iridescent surface of the opal, the tints of even-tide mirrored in the glassy lake ;—in each and every case we feel a thrill of pure and unselfish enjoyment, which no other mere sensuous stimulation is capable of arousing in our breasts. The pleasure of colour is one which raises itself above the common level of monopolist gratification, and attains to the higher plane of æsthetic delight."

"THE COLOUR SENSE."

"The Creator has covered the earth and filled the waters with beauty. Almost every animal and shell, every tree and flower and sea-weed, the mountains, the rivers, the oceans, every phase of day and night, summer and winter—is essentially beautiful. Our sense of Beauty seems to be, not so much a beneficent adaptation to our dwelling-place (like our sense of taste for our food), but rather a filial sympathy with our Great Father's pleasure in His lovely creation ; a pleasure which He must have enjoyed millions of years before our race existed, when all the exquisite forms of animal and vegetable life filled the ancient lands and seas of the earliest geologic epochs. Nothing but a preference for beauty, for grace of form, and varied and harmonious colouring, inherent in the Author of the Cosmos, can explain how it comes to pass that Nature is on the whole so refulgent with loveliness."

FRANCES POWER COBBE.

"The world is crowded with beauty. Every air-bell that dances on the water, every crystal that sparkles in a snow-flake, each leaf, flower and fruit, each fish and bird, is a thing of beauty. Not an insect in the air, not a mollusk on the rock, not a creature in pond or ditch, not an animal that browses on the green slopes of the breezy down is destitute of interest, or does not exhibit in its structure the traces of goodness, and the requisite provision for a happy existence. So universal in the world is adaptation, beauty, and benevolence. But, if we look to these for *perfection* we do not find it. Many improvements are left to the ingenuity of man. The earth is ploughed and enriched by him. Our dwellings, no longer mere mud-cabins, are rendered tasteful by his genius, and fitted to human well-being by his wisdom—made perfectly dry, self-ventilating,

cheerfully lighted, and comfortably warmed by his experimental knowledge. Our kitchen and flower gardens and vineries tell of unfolding by culture. Grain and barn-fowl, cattle and horses, all show wondrous evolution by skilful in and out breeding. Man is the assisting factor in the development from a lower to a higher condition. The human mind is superior to all other things that we observe. Our world culminates in man ; hence, man is able to make useful improvements, and to view all things which are not human as inferior to himself."

THEIST.

*The Love of Life—and a Future Life.*

"We love life, because God has made it delightful for us to live. How inexpressible is the joy of good health. How tenaciously do men cling to life, and rejoice in the grandeur of sea and sky, wood and mountain, and are made glad by the contemplation of the silent march of moon and stars. Most men, women, and children,—the old and young, the rich and poor, the intelligent and ignorant—may be pardoned for desiring, hoping for, and expecting, a future life. In the good time coming, when 'sense and worth' shall 'bear the gree,' and hopeful poets will be able to do more than ask,—

'When shall all men's good  
Be each man's rule, and universal peace  
Lie like a shaft of light across the sea?'

this time, so devoutly to be wished, seems to be drawing nearer, and when it comes it will be unnecessary that religious teachers should endeavour to cajole, hoodwink, and scare the English people or to overturn their common sense ; by thrusting in absurd and awful dogmas ; by asking them to believe in fiendish works, the deeds of demons for the daily delights and nightly splendours of the Deity ; by thinking them willing to perform the dreary evolution of a dismal and fatiguing spiritual wandering in Purgatory, and to gratefully acknowledge a Pandemonium as the everlasting home of the vast majority of the human family. With Tennyson we cultivate the larger hope—

" 'That nothing walks with aimless feet,  
That not one life shall be destroyed,  
Or cast as rubbish to the void,  
When God hath made the pile complete.'"

THEIST.

*Man not the Summit of Being.*

"We are surrounded by wonders and mysteries everywhere. I have often in the spring-time watched the advance of the sprouting

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leaves, and of the grass, and of the flowers, and observed the general joy of opening life in nature, and I have asked myself this question: 'Can it be that there is no being or thing in nature that knows more about these things than I do? Do I in my ignorance represent the highest knowledge of these things existing in this universe?' The man who puts that question fairly to himself, if he be not a shallow man, if he be a man capable of being penetrated by profound thought, will never answer the question by professing that creed of atheism which has been so lightly attributed to me."

Professor J. TYNDALL.

*Evidence of God; and the Vastness and Goodness of Nature.*

"He who thinks that he has exhausted the principle of causation, when he has simply registered the facts, and assigned them to their respective physical cause or causes, reminds the author of a man, instanced by Gassendi, who hearing the clock strike four, and being half-asleep, exclaimed, 'That clock has gone mad: it has struck one o'clock four times over!' The man was awake to the *sound*, and to the *cause*, but asleep to the significance of the *group*.

"The anecdote is very applicable to a certain class of thinkers who conceive that they want no divine idea to account for the works of Nature, just because they have the laws and the facts. There are the organs that conspire to form the organism, the tissues that compose the organs, the cells that compose the tissues; what do you want with design? As who should say: Look at that piano—Do you think it was contrived to subserve the musician's art? Be assured that that is a superficial and quite popular explanation. Strings, wood, ivory,—these are its anatomical elements, and each of these elements has essential and immanent properties. Thus, the strings have the property of vibration, the wood that of resonance, and so forth. What wonder, then, if the machine should serve for the production of musical sound, since the elements which compose it have the properties necessary to produce that effect!

"If this in truth be the method of physical science, and not a caricature, and, if it rest there, if it do not invoke a natural metaphysic to its aid—for we all of us think and talk metaphysics oftentimes without knowing it)—why, preferable surely is the *indocta ignorantia* of Sganarelle, who thus speaks, as M. Janet cites him, to the unbelieving Don Juan: 'I have not studied like you, thank God, and no one could ever boast of having taught me anything; but, with my small sense—with my small judgment—I see things better than books, and understand very well that this world that we see is not a mushroom that has come of itself in a night. I would ask you *who* has made these trees, these rocks, this earth, and yonder sky above? And whether all that has made itself? Can you see all the inventions of which the human machine is composed, without admiring the way in which it is arranged one part with another? these

nerves, bones, veins, arteries, these lungs, this heart, this liver? My reasoning is that there is something wonderful in man, whatever you may say, which all the *savants* cannot explain."

"DUBLIN REVIEW."

"How many throws of the atomic dice, it may in fairness be asked, does a dashing ultra Darwinian or stick-at-nothing Haeckelite conjecture would be required to produce the instinct of two birds, which enables them to select materials, build with safety and neatness, and construct up-fittings exactly suited to the hatching, growth, and comfort of their young ones, and give the needed knowledge to choose out of a thousand substances, without any lesson of experience, the proper kinds of food? Shake the atomic dice as you may, no 'fortuitous concourse of atoms' ever did or could produce the parent cell possessed by flowering-plant and reptile, fish and bird and mammal, and which may now be supposed to exist along the vast ascending scale from the humble *Amœba* up to Man."

THEIST.

"The idea of an INTERNAL FORCE is a conception which we cannot escape if we would adhere to the teaching of Nature. If, in order to escape it, we were to consent to regard the instincts of animals as exclusively due to the conjoint action of their environment and their physical needs, to what would we attribute the origin of their physical needs—their desire for food and safety, and their sexual instincts? If, for argument's sake, we were to grant that these needs were the mere result of the active powers of the cells which compose their tissues, the question but returns—whence had these cells their active powers, their aptitudes and needs? And if, by a still more absurd concession, we should grant that these needs and aptitudes are the mere outcome of the physical properties of their ultimate material constituents, the question still again returns, and with redoubled force. That the actual world we see about us should ever have been possible, its very first elements must have possessed those definite, essential natures, and have had implanted in them those internal laws and innate powers which reason declares to be necessary to account for the subsequent outcome. We must then, after all, concede at the end as much as we need have conceded at the outset of the inquiry."

ST. GEORGE MIVART.

"Take, for example, the broad facts and beliefs involved in the doctrine of Development, or Evolution as it is more generally termed. There is not a single fact in the entire range of that doctrine which does not bear witness to the workings of a God-like Power in Nature animating, moulding and forming this universe and all its parts—living and non-living—through the operation of well-



directed and beautifully harmonized laws. Watch the development of the flower from its bud, and note the wondrous unfolding of complicated sets of organs from the simple structure and tissues of the bud. Day by day there is evolved before us the complex from the simple, the special from the general ; and could we trace the hidden working of the forces which direct the sap-streams to the point of development, we might witness hour by hour the evolution of cells and structures in a manner unparalleled save in other departments of living nature. From a simple germ arises not only the flower ministering to our highest sense of enjoyment, but the entire plant adding to the beauty and fulness of this fair earth. Can a spectacle such as this, or such as that witnessed in the development and evolution of the animal from its primitive germ, move us to no thoughts of a power working through system and order?—a spectacle and phenomenon utterly unthinkable if you separate them from the idea of Intelligent Causation. Well may the Laureate tell us that—

“ In many a figured leaf enrolls  
The total world since life began : ”

and well may we ask what ideas exist in the doctrine of Evolution as a whole which run counter to the idea of God's existence, and of His power and laws? ”

DR. ANDREW WILSON.

### *The Glories of the Star-lit Heavens.*

“ On a dark, clear night the glories of the stellar depths seem revealed in their fullest splendour. Yet how small a portion is seen. ‘ These are but a part of God's ways ; they utter but a whisper of His Glory.’ If the eye could gain gradually in light-gathering power, until it attained something like the range of the great gauging telescopes of the Herschels, how utterly would what we see now seem lost in the inconceivable glories thus gradually unfolded. Even the revelations of the telescope, save as they appeal to the mind's eye, would be as nothing to the splendid scene revealed, when within the spaces which now show black between the familiar stars of our constellations, thousands of brilliant orbs would be revealed. The milky luminosity of the Galaxy would be seen aglow with millions of suns, its richer portions blazing so resplendently that no eye could bear to gaze long upon the wondrous display. But with every increase of power more and more myriads of stars would break into view, until at last the scene would be unbearable in its splendour. The eye would seek for darkness as for rest. The mind would ask for a scene less oppressive in the magnificence of its inner meaning ; for even as seen, wonderful though the display would be, the glorious scene would scarce express the millionth part of its real nature, as recognized by a mind con-

scious that each point of light was a sun like ours, each sun the centre of a scheme of worlds such as that globe on which we 'live and move and have our being.'

"Who shall pretend to picture a scene so glorious? If the electric light could be applied to illumine fifty million lamps over the surface of a black domed vault, and those lamps were here gathered in rich clustering groups, there strewn more sparsely, after the way in which the stars are spread over the vault of heaven, something like the grandeur of the scene which we have imagined would be realized—but no human hands could ever produce such an exhibition of celestial imagery. As for maps, it is obviously impossible by any maps which could be drawn, no matter what their scale or plan, to present anything even approaching to a correct picture of the heavenly host."

R. A. PROCTOR.

"We now know that our earth is but a fraction of one out of at least 75,000,000 worlds."

SIR JOHN LUBBOCK.

"Turn your thoughts for a few moments to the starry heavens, as nightly disclosed to the astronomer's gaze by those gigantic telescopes and their appliances, which are among the chief wonders of modern inventive skill. In certain portions of the heavens more stars pass across the small visible field of the instrument each minute than you or I have ever distinctly seen with unaided vision, shining over the whole concave surface of the sky. I say nothing of the incalculable distances of each from each, or of each from our earth. Yet modern research has taught us that each of these innumerable lights is a sun, similar in its constitution to our own—nay, often a combination of two suns, each revolving round its companion sun, and each revolving beyond all question after the order of these same Keplerian laws which regulate our own. Moreover, there can be no doubt that close to each of these companion suns there revolves a system of planetary worlds, nestling within the protective influence of the dominant attraction. Further still, and what interests us most, is the fact that our planetary system and our own sun are themselves units in this vast associated group. Yet this incalculable array of associated systems of worlds is not a chaos but a kosmos: a kosmos replete with order and beauty and law. The sublimity of its beauty is familiar to us all, and labour and ingenuity have gradually disclosed some portions of its orderly arrangements.

"And now, not in contrast—still less not in derisive contrast—turn your thoughts to that little sand-glass which necessarily limits, and may be paralyses the due accomplishment of my present task. The sand therein you know is the *débris* of ancient continents, existing ages upon ages ago, and teeming with life and happiness and beauty upon this our globe long anterior to the advent of man. The

why and the whither of this amazing prodigality of duration as much baffle and evade us as do the stars. And next think of the materials which constitute the glass, that curious transparent envelope which contains the sand. Every particle of one of these materials has passed through the tissues of creatures, living, no doubt, a pleasurable existence in some primæval waters; while the other material aided the life and the growth of the beautiful flora which adorned its shores. Of this prodigality of resource and variety in Nature, its why and its whither, surprise, baffle and evade us. But it is not so much the sand, or the glass containing it, to which I desire to draw your attention; but it is rather to something else within the glass—viz., the atmospheric gaseous substances, which, though invisible, are to my mind far more marvellous, and in one sense far more stupendous, than are the incalculable numbers and the subtle arrangements observable in the starry heavens. For modern science has revealed to us the existence, within that glass, of myriads of myriads of myriads of entities—the mind becomes stupefied in reckoning up their numbers—yet moving amongst each other with velocities measurable by no terrestrial standards, but approaching rather the velocities of the planets, and dashing against each other and against the sides of the glass, produce, by their orderly conflicts, all those varied effects which we classify under the names of atmospheric pressure, heat, and light, and electricity. Moreover, each one of these innumerable atoms has its distinctive and characteristic weight, infinitesimal though it be. Each from primæval time has been endowed with its own unalterable individuality, its definite likes and dislikes, and its own associative energy. Such is the wondrous constitution revealed to us by the ingenious diligence of modern research, of the aeriform substances constituting the atmosphere within that glass.”

Rev. Professor PRITCHARD.

“Generally speaking, the preservation of the happiness of sensitive creatures appears to be the great object of creative exertion and conservative providence. The expanding of our faculties, both bodily and mental, is accompanied with pleasure, the exercise of those powers is almost always attended with gratification; all labour so acts as to make rest particularly delicious; much of labour is enjoyment; the gratification of those appetites by which both the individual is preserved and the race is continued, is highly pleasurable to all animals; and it must be observed that instead of being attracted by grateful sensations to do anything requisite for our good or even our existence, we might have been just as certainly urged by the feeling of pain, or the dread of it, which is a kind of suffering in itself. Nature, then, resembles the lawgiver who, to make his subjects obey, should prefer holding out rewards for compliance with his commands rather than denounce punishments for disobedience. But nature is yet more kind; she is gratuitously kind; she not only prefers inducement to threat or compulsion, but she adds more gratification than was necessary to make us obey her calls. How

well might all creation have existed and been continued, though the air had not been balmy in spring, or the shade and the spring refreshing in summer; had the earth not been enamelled with flowers, and the air scented with perfumes! How needless for the propagation of plants was it that the seed should be enveloped in fruits the most savoury to our palate, and if those fruits serve some other purpose, how foreign to that purpose was the formation of our nerves so framed as to be soothed or excited by their flavour! We here perceive Design, because we trace adaptation. But we at the same time perceive Benevolent Design, because we perceive gratuitous and supererogatory enjoyment bestowed."

HENRY LORD BROUGHAM.

"After I saw clearly the system of divine administration of the world through natural laws, instead of clashing and discordant sentiment, I attained to harmony and peace of mind. Instead of looking only to heaven to find God, I saw him in every institution of nature. I heard his voice, and saw his power, wisdom, and goodness in me and around me; my Causality and moral sentiments were reconciled, and this was not a mere speculative belief. I felt myself living every moment in the presence of God, and this state of mind is my constant experience and delight. Twenty times a day death is present to my thoughts, and even in my happiest moments I contemplate it with satisfaction, without any reference to a future state whatever, as a mere demission of this mortal body when its powers of usefulness and enjoyment are exhausted. Every step I advance in the knowledge of nature and of human life deepens the impression of the incalculable good effects which the sentiment of Veneration could produce were it employed to rouse the other faculties to seek out God in nature, to discover His will, and to enforce on them the necessity and advantage of obeying it. In such a worship the Veneration of the profound thinkers could participate. They would become the leaders and pioneers of new views of divine grace; and the pulpit would become the glorious fountain of practical truth, devotion, justice, and humanity, with exhaustless stores of knowledge for the intellect, and glowing themes for the sentiments."

GEORGE COMBE.

### *Church-Theology in its Relation to Science.*

"In so far as Church belief is still committed to a given kosmogony and natural history of Man, it lies open to scientific refutation, and has already received from it many a wound under which it visibly pines away. It is needless to say that the *new* 'book of Genesis' which resorts to Lucretius for its 'first beginnings,' to protoplasm for its fifth day, to 'natural selection' for its Adam and Eve, and to evolution for all the rest, contradicts the *old* book at every point; and inasmuch as it dissipates the dream of Paradise, and removes the tragedy of the Fall, cancels at once the need and the scheme of

Redemption, and so leaves the historical churches of Europe crumbling away from their very foundations. If any one would know how utterly unproducible in modern daylight is the theology of the symbolical books, how absolutely alien from the real springs of our life, let him follow for a few hours the newest movement of ecclesiastical reform, and listen to the reported Conferences at Bonn, on the remedies for a divided Christendom."

Rev. Principal MARTINEAU.

"If Theologians will once bring themselves to look upon Nature, or the Material Universe, as the embodiment of the Divine Thought, and at the scientific study of nature as the endeavour to discover and apprehend that thought, they will see that it is their duty, instead of holding themselves altogether aloof from the pursuit of science, or stopping short in the search of scientific truth wherever it points towards a result that seems in discordance with their pre-formed conceptions, to apply themselves honestly to the study of it, as a Revelation of Mind and Will of the Deity, which is certainly not less authoritative than that which He has made to us through the recorded thoughts of religiously-inspired men, and which is fitted, in many cases, to afford its true interpretation. And they cannot more powerfully attract the scientific student to religion than by taking up his highest and grandest thought, and placing it in that religious light which imparts to it a yet greater glory. They will then perceive that although, if God be *outside* the Physical Universe, those unbounded ideas of its vastness which modern science opens to us, remove Him further and further from us, yet, if he be embodied *in* it, every such extension enlarges our notion of His Being."

Dr. WILLIAM B. CARPENTER.

"It would be well for the philosopher to take in his laboratory such old-fashioned authors as Butler, and Paley, and Coleridge, and honestly test in his personal experience the faith which he doubts, before he finally rejects it. Better still would it be if, in the study of every manse throughout England, there were found a well-used microscope, and on the lawn a tolerable telescope; and, best of all, if those who possess influence in our national Universities, could see their way to the enforcement of a small modicum of the practical knowledge of common things on the minds of those who are to go forth and do battle with the ignorance and failings of our population, and to spread light throughout the land. A little knowledge of the ancient elements—fire, air, earth, and water—would save many a young clergyman from the vanity of ridiculous extremes, and from the surprise of the more wisely and widely-educated among his flock. For, depend upon it, whatever may be our suspicions or our fears, the pursuit of the knowledge of the works of Nature will increase, and increase with an accelerated velocity; and

if our clergy decline to keep pace with it, and to direct it into wholesome channels, they and their flocks will be overtaken, though from opposite directions, by the inevitable Nemesis of disproportion. I, for one, believe not so much in the right as in the duty of every man to make the best of the faculties wherewith his Maker has entrusted him ; and I meet with a grateful and a hopeful thought in all those unexpected accessions to our knowledge of God in Nature which in recent times have come to us in almost overwhelming abundance."

REV. PROFESSOR PRITCHARD.

*Hopeful Aspects of Modern Christianity.*

"The world is certainly not less religious than it was in the time of Constantine ; on the contrary, it is incomparably richer in the qualities which make religion a thing of the heart and the hand rather than of Controversial ingenuity and verbal memory. The clergy of all the Churches follow the precepts of the Gospel far more closely than the ignorant, superstitious, fanatical, and often sanguinary bands of monks and priests who were at the beck of every ambitious Emperor or Prelate. But the world has sailed past the cloudland of theological subtleties which was then piled round religion until it almost hid its purity and majesty from view. The intellect of the age is busy with a multitude of problems which had not even risen above the horizon in time of the great Councils. Political men refuse to let the metaphysical refinements of the sects affect the conduct of the State, and religious toleration is their practical reply to theological anathemas. The multitude do not know the very existence of those difficulties which disturb the studies of clerical antiquaries. The clergy themselves present the practical rather than the metaphysical side of religion, and even so eminent a preacher as Dr. Liddon would fail to make the subtleties of the Bonn Conference interesting to the crowds who admire his eloquence in St. Paul's. So practical is the temper of our age and our country that the Church of England has held together one generation after another in spite of a theological disunion which represents almost every shade of belief between the Puritans of Geneva and the full-blown dogma of Rome. The Roman Catholic Church, which has the wisdom of the serpent, if not the harmlessness of the dove, has read the signs of the times by making, not a metaphysical, but an essentially practical dispute the subject of the only Council which she has summoned since the Reformation. Quarrels about the nicer shades of Trinitarian orthodoxy she would have left to exhaust themselves in her theological schools, or have silenced by the rebukes of the Curia ; but when the insubordination of German theologians threatened to bring visible disorder into her ranks she felt it necessary to put the despotism of her chief beyond a doubt, and hence she declared him to be Infallible."

"THE TIMES."

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"Seeing what an inquiring age we live in, and the attention which is devoted as well to history and geography as to physical sciences and the phenomena of light and heat, I watch with increasing interest the development of the mind and capacities of the nation. Although by my age I properly belong to the times gone by, I cannot but look forward to the times which are to come; not only with old Whig aspiration for the cause of political and religious freedom all over the world, but with the hope that the Christian religion may obtain a wider reception and Christian morality be developed in a purer light and with a more general observance."

Earl RUSSELL.

"At no previous period in the history of the world has Christianity, as represented in the Gospels, or in the lives and works of the best of its followers, exercised so powerful an influence on public affairs as in the last thirty years; and I make this assertion without in the least forgetting the endless wars and troubles of that period. In legislation, in administration, in our way of carrying on war, in our treatment of inferior races, in our social relations, in our amusements, in our literature, in everything we are, though, Heaven knows, still far enough from it, nearer nevertheless to the Christian ideal than we ever have been before; and it is interesting to observe that the results of the very highest statesmanship and of the very highest forms of Christianity are often most curiously near each other."

M. E. GRANT DUFF, M. P.

"It seems clear to me, from all which is occurring in Europe at this moment, from the signs in the Papal Church, in our own Church, in the universal talk and minds of men, whether for it or against it, that the knell of the letter of Christianity itself has struck, and that it is time for us to inaugurate and enthrone the spirit. I was in hopes, when Pius the Ninth first made his appearance in Europe, that a great as well as good man had arisen, competent to so noble a task. Young Italy, let loose from prison, fell at his feet; and I think, that had he persevered in what made it to do so, all Europe would have fallen at his feet, and the Papal power have thus profited by its greatest and only remaining chance of retaining the sceptre of the Christian world. But the new Pope was frightened at being thought one of the 'New Christians' (as Lamartine called them); he hastened to issue a bull, declaring the unalterableness of every Papal dogma; and the moment he did that, he signed the death-warrant of his Church. Dogma, whatever may be the convulsive appearances to the contrary in certain feeble quarters, has ceased to be a vital European principle; and nothing again will ever be universally taken for Christianity, but the Religion of Loving Duty to God and Man. No hell. No unfatherliness. No

monstrous exactions of assent to the incredible. No impious Athanasian Creed. No creed of any kind but such as proves its divineness by the wish of all good hearts to believe it if they might, and by the encouragement that would be given to them to believe it, in the acclamations of the earth. The world has outgrown the terrors of its childhood, and no spurious mistake of a saturnine spleen for a masculine necessity will induce a return to them."

LEIGH HUNT'S "AUTOBIOGRAPHY."

"A well-pronounced acclaim has latterly gone forth, and has already reached the ears of priests,—

'As near to heaven we stand as you!'

"No empty puerile forms; no quasi-magical art; no laying on of hands upon 'timber-tops'—a veritable 'imposition'; no poppy pillows, which soothe dull wits to slumber; no coarse and vulgar familiarity with God, which deadens piety; no 'patent medicines and mysterious prescriptions' to soften hard doctrines and stimulate stupidity; no extreme unctions; no substitution of pretentious Greek and Hebrew terms in place of simple common-sense; no jobbing away and falsifying of human rights and duties; no audacious 'absolution' patchwork. None of these things will belong to the Church of the Future;—but, instead thereof, strength of character, individual worth, persistence in well-doing, the love and practice of truth, justice, kindness, charity. These we maintain are the qualities necessary to carry society steadily, successfully, and triumphantly forward."

THEIST.

"It is needless to close our eyes to the fact that the progress of Christian, scientific, and critical inquiry during the present century has suggested difficulties which were unfelt when our great defences of Christianity were composed. We need not, therefore, wonder that they are inadequate to meet them."

"THE BAMPTON LECTURES FOR 1877."

"In proportion as England has become, and in proportion as it will yet more become, a truly free and truly educated people, able of itself to bind what ought to be bound, and to loose what ought to be loosed, in that proportion will the belief in priestly absolution vanish, just as the belief in wizards and necromancers has vanished before the advance of science. As alchemy has disappeared to give place to chemistry, as astrology has given way to astronomy, as monastic celibacy has given way to domestic purity, as bull-fights and bear-baits have given way to innocent and elevating amusements, as scholastic casuistry has bowed before the philosophy of Bacon and Pascal, so will the belief in the magical offices of a sacerdotal



caste vanish before the growth of manly Christian independence, and generous Christian sympathy.

The Very Rev. Dean STANLEY.

"Nothing seemed plainer than that the growth of the scientific and critical spirit within the past three centuries had been killing the superstitious spirit, as a strong young tree killed the old tree by whose side it had sprung up. It was not more certain that darkness melted away before the rising of the sun than that the traditions and superstitions of Rome were, over the world, in course of vanishing, slowly it might be, but still vanishing, before the steadily growing enlightenment which was more and more becoming the inheritance of the nations. But Popery was not only a system of religious superstition, it was also a system of political oppression. Fully carried out, it would subject the life of every man to the will of the Church, dictate laws, appoint governments, abrogate or introduce customs, limit the province of thought, and, in general, shape human life according to its own notions and caprices. The Pope was, according to his own view, the vicegerent of God, and in that capacity entitled to require the obedience of all mankind : but it needed no illustration to show that those elevated claims derived no countenance from the present course of the world's history. Not the most sanguine Ultramontanist could suppose that the Pope's chances of controlling the civil governments of the world were at present very great. There was no appearance of those days returning when Alexander VI. parcelled out the unknown countries of the world between the Spaniards and the Portuguese. The tide of history was setting in a different direction ; nations were pressing on towards the realization of democratic freedom ; men were everywhere throwing off those ancient ideas which represented government as something divinely commissioned to compel their subjection, and were striving more and more to have the appointment of their own rulers, or a voice in it ; and of those whom they were ever likely to think of as suitable for that purpose, the very last would certainly be the Bishop of Rome and his priestly college. The history of the human race was a history of progress, an endless series of attempts to realize its ideal. With respect to each attempt, mankind were satisfied with it for a time ; but by-and-by they outgrew it ; then they cast it away as useless, and adopted some other form which suited their more advanced conception of things. So it was in science, in art, in religion. Popery must share the fate of all imperfect systems : it had had its day, and served its turn. In its time it was a mighty power, and in some respects a power for good ; but it must yield to the inexorable law of human progress, and there seemed as little chance of men going back to Romanism as a suitable expression of the religious sentiment, as there was of their going back to Druidism or the Ptolemaic astronomy."

Rev. Professor WALLACE.

*Dean Stanley on the Religion of Shakespeare.*

“There is much idle talk in the present day about secular and religious. Is there any one who will venture to shut out from any scheme of education the writings of Milton and Shakespeare? Is there any one who will be able to say that the writings of Milton or Shakespeare are not in the highest sense religious, if by religious we mean that which gives a higher and wider idea of the nature of God, and a deeper, clearer insight into the nature of man? No! We say that Shakespeare had a deep sense of the awfulness and greatness of God, of the tender and soothing influences of the Christian faith. We say that the words of the Bible were most familiar to him—that the words and rites of religious ordinances had a hold upon him, but more than this we do not know. We ask whether he was a Roman Catholic or a Protestant. Whether he was a Calvinist or an Armenian. We ask whether he was a Puritan or a high Churchman. We ask, but we ask in vain. Some expressions may lead to one side, some to the other, but the whole result is that of this greatest of merely human teachers, the wisest and greatest of merely human writers, is simply above and beyond and beside all those party distinctions. That he who of all men knew most of human nature cannot, without a manifest absurdity, be classed with any single religious division of any kind whatever. From the fact that he was married and buried in the parish church of Stratford-on-Avon we may infer that he belonged to the National Church. It is one of the excellences of the English Church that a spirit like Shakespeare can belong to it without being compelled to answer any question or to enrol himself under any flag. It was in Shakespeare's time that the Church embraced all Englishmen, and in this best and highest sense of the word, and in this sense only, he was an English Churchman. But I repeat that of his particular opinions his works tell us nothing. And the fact that this is so, and that we notwithstanding, bear with him and admire him, is a standing proof to us that their paltry distinctions are not so important as we usually endeavour to make them—that the highest idea of the Church of truth, of a National Church, is that which takes no heed of them. There will, we trust, be a time hereafter when they will vanish away altogether. But there are times, even now, when in the highest and greatest minds they have vanished altogether even here.”

*Religion—its Root and Function in Human Nature.*

“A race or tribe entirely destitute of the religious instinct has yet to be found.”

“The Faiths of the World”—BLACKWOOD.

“So far as I can judge from the immense mass of accessible evidence, we have to admit that the belief in spiritual beings appears

among all low races with whom we have attained to thoroughly intimate acquaintance, whereas the assertion of absence of such belief must apply either to the ancient tribes, or to less or more imperfectly described modern ones."

EDWARD B. TYLOR.

"That all men care for the Gods is as true in our day as in the days of Homer. Wherever we go, from the highest culture to the lowest barbarism, we find religion as a web running through the warp of history, and recognize it as that element which gives to man in the midst of creation his spiritual elevation and dignity."

"EDINBURGH REVIEW."

"The facts of religious feeling are to me as certain as the facts of physics."

Professor J. TYNDALL.

"To civilized man the idea of God arrives with instruction, which does but fructify a pre-existing germ. Without instruction, the idea is certainly not developed in the individual mind with the same inevitableness with which the mind develops the idea of self. But taking the whole of humanity, we may say that the idea of God is as proper to the race as that of self to the individual. A human being cast from infancy upon absolute solitude, might not have the idea of Divinity in any sense or shape awakened within him. If he did it would in all likelihood be not the monotheistic idea, but some low form of polytheism or fetishism. Yet even that would be impossible without an innate aptitude for Theism in the soul. Without a prepared niche in human nature, no image occupying the place of Deity and receiving divine honours would ever have been set up. It is idle to talk of fear as possessing the deific power. Fear can make Bugbears, but can never convert the bugbear into a God."

"THEOLOGICAL REVIEW."

"Wherever we look, we see that all the resources of art, infantine or full-grown, are most fully employed in the service of religion. Painting, sculpture, music, the thousand minor arts of decoration and dress, all combine to do honour to the gods of the country. From the West African fetish, through the Polynesian shrines, the Indian totes, the Chinese pagodas, the Mexican and Peruvian temples, the mysterious colonnades of Egypt, the massive architecture of Babylon or Nineveh, the Hellenic Parthenons, the Italian Capitols, to the modern mosques of Islam and the towering Cathedrals of Christendom, we find the highest artistic handicraft of every age and race lavished upon the dwelling-place of the national deities. The few traces of æsthetic feeling in the Hebrew Scriptures are connected with the workmanship of the Tabernacle,

the Temple, and the hieratic dress. I have pointed out elsewhere how large a part the religious sentiment has borne in the genesis of the sublime: it must here suffice thus briefly to hint at the impetus which it has given to the kindred feeling of the beautiful. Whether we look at the endless painted images of Karnak or at the stained windows of Salisbury, we must recognize the enormous influence of religion in the growth of disinterested æsthetic feeling."

GRANT ALLEN.

"I do not hesitate to say that the first and paramount aim of religion is, not to prepare for another world, but to make the best of this world, or, more correctly stated, to make this world better, wiser, and happier. It is to be good and do the most good we can, now and here, and to help others to be and do the same. It is to seek with all our might the highest welfare of the world we live in, and the realization of its ideal greatness, and nobleness, and blessedness."

Rev. Principal CAIRD.

"It is a great mistake for the Christians, as a whole, to maintain that they have nothing to learn from the Hebrews, the Heathen, the Buddhists, and the Mahometans; though the Christians are in many respects superior to these other sects of the world, yet they have much to teach us. It is a mistake for the Protestant to say that he has nothing to learn from the Catholic: the Catholic—though far behind the Protestant—has many things to impart to us. And it is a mistake for the Unitarian, or Universalist, to declare that he has nothing to learn from the Trinitarian and Partialist. As yet no one of these great world sects, Christian, Heathen, Hebrew, Buddhist, Mahometan, has the whole Human truth; and in Christianity no one sect has the whole of Christian truth. But the Christian Churches have broken with Science, and are afraid of new thought. This is somewhat less true of the Protestant than of the Catholic priesthood. They have broken also with fresh Morality, and are afraid of that. And so the Christian Church to-day is very much in the same condition that Heathenism and Judaism were at the time when Paul first went to Rome."

THEODORE PARKER.

"The modern religion finds a vast work ready for its hands—a work which will compel it to give itself some organization. The children of modern civilization are called to follow in the footsteps of Paul, of Gregory, of Boniface, of Xavier, Eliot, and Livingstone; but they must carry not merely Christianity in its narrow clerical sense, but their whole mass of spiritual treasures to those who want them. Let us carry the true view of the universe, the true astronomy, the true chemistry, and the true physiology to

Polytheists still lapped in mythological dreams; let us carry progress and free-will to fatalist nations, and to nations cramped by the fetters of primitive custom; let us carry the doctrine of a rational liberty into the heart of Oriental despotisms. In doing all this—not indeed suddenly or fanatically, nor yet pharisaically, as if we ourselves had nothing to learn—we shall admit the outlying world into the great civilized community, into the modern City of God.”

“NATURAL RELIGION,” by the Author of “*Ecce Homo*.”

“All religions are Oriental, and with the exception of the Christian, their sacred books are all written in Oriental languages. The materials, therefore, for a comparative study of the religious systems of the world had all to be supplied by Oriental scholars. But far more important than those materials, is the spirit in which they have been treated. The sacred books of the principal religions of mankind had to be placed side by side with perfect impartiality, in order to discern the points which they shared in common, as well as those that are peculiar to each. The results already obtained by this simple juxtaposition are full of important lessons, and the fact that the truths on which all religions are agreed far exceed those on which they differ has hardly been sufficiently appreciated. I feel convinced, however, that the time will come when those who at present profess to be most disquieted by our studies, will be most grateful for our support; for having shown by evidence, which cannot be controverted, that all religions spring from the same sacred soil, the human heart; that all are quickened by the same Divine Spirit, the still small voice; and that, though the outward forms of religion may change, may wither and decay, yet, as long as man is what he is and what he has been, he will postulate again and again the Infinite, as the very condition of the Finite; he will yearn for something which the world cannot give; he will feel his weakness and dependence, and in that weakness and dependence discover the deepest sources of his hope, and trust, and strength.”

Professor MAX MÜLLER.

“He who proclaims the existence of an Infinite—and nobody can evade it—asserts more of the Supernatural in that affirmation than exists in all the miracles of all religions; for the conception of the Infinite has the twofold character of being irresistible and incomprehensible. . . . As long as the mystery of the Infinite weighs on the human mind, temples will be raised to the worship of the Infinite, whether the God be called Brahma, Allah, or Jehovah; and on the floor of those temples you will see kneeling men absorbed in the idea of the Infinite.”

M. PASTEUR.

"Every year brings new knowledge of the religions of the world, and every step in knowledge brings out the sympathy between them. They all show the same aim, the same symbols, the same forms, the same weaknesses, the same aspirations. Looking at these points of unity, we might say there is but one religion under many forms, whose essential creed is—

#### THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN

—disguised by corruptions, symbolized by mythologies, ennobled by virtues, degraded by vices, but still the same. Or if, passing to a closer analysis, we observe the shades of difference, we shall find in these varying faiths the several instruments which perform what Cudworth calls 'The Symphony of Religions.' . . . To say that different races worship different Gods, is like saying that they are warmed by different suns. The names differ, but the sun is the same, and so is God. As there is but one source of light and warmth, so there is but one source of religion. To this all nations testify alike. We have yet but a part of our Holy Bible. The time will come when, as in the middle ages, all pious books will be called sacred scriptures, *Scripturæ Sacræ*. From the most remote portions of the earth, from the Vedas and the Sagas, from Plato and Zoroaster, Confucius and Mohammed, from the Emperor Marcus Antoninus and the slave Epictetus, from the learned Alexandrians and the ignorant Galla negroes, there will be gathered hymns and prayers and maxims in which every religious soul may unite—

#### THE MAGNIFICENT LITURGY OF THE HUMAN RACE."

THOMAS WENTWORTH HIGGINSON.

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*Eastbourne Gazette.*

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*Glasgow Herald.*

